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The Masonic mirror

Amasa W. Bishop

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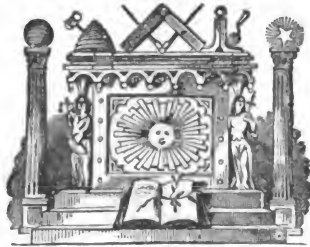
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THE
MASONIC MIRROR,

DEVOTED TO

MASONIC LITERATURE, HISTORY, JURISPRUDENCE
AND GENERAL INTELLIGENCE.



“ Faith in God, Hope in Immortality, and Charity to all Mankind.

AMASA W. BISHOP, P.M., EDITOR.

Vol. I.

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THE
MASONIC MIRROR,

DEVOTED TO

THE INTERESTS OF MASONRY OF THE PACIFIC COAST.

VOL. I.—SEPTEMBER, 1869.—No. I.

SALUTATION.

FOR several years, many good Masons have remarked the need of a Journal devoted to the interests of the Craft of the Pacific Coast—a Journal conducted with character and ability, which would not only be an exponent of the principles of the Order, but a text book of Masonic jurisprudence, a history of Ancient and Modern Freemasonry, an instructor to assist the seeker for Masonic knowledge, and withal, an entertaining Magazine for the family circle and an ornament for the center table.

We have undertaken the task of producing such a Journal, and, providing we meet with proper encouragement and support, will give the Fraternity a Magazine which they will adopt with pride; one which every Mason on the Pacific Coast will welcome to his family fireside, to his library, his counting-house, office, workshop or cabin, as the case may be, and cull from its beautiful pages, thoughts more beautiful; and gather therefrom information, precept and example, which will serve to polish away the jagged corners and uneven surface of the rough ashler, and fit it a living stone for the builder's use. It shall be our purpose to set before our readers a feast for the intellect, selections from the best writers, which shall tend to make mankind better, our lives better lived, and the Craft better Masons; which will tend to make home more attractive, the Lodge room more pleasant, and our associations with our brethren and the world more genial. We purpose to make the MIRROR attractive to those who have never knelt at

the Altar of Freemasonry, sought after by old and young, and interesting alike to all.

There is a field as broad as the universe in which to labor, and an inexhaustable mine in which to delve. The teachings of Masonry are as comprehensive as nature itself, entering into every pulsation of life. We read its precepts in the starry heavens above, and in the earth beneath. In the planetary systems of worlds that people the infinite space, and in the tiny flower that sheds its perfume in our path, and the creeping reptile we unconsciously crush in our daily walk. Masonry is not a science of one idea, but embraces within itself all the liberal arts and sciences. With such a field a Masonic Journal, above all others, should be made interesting and instructive.

It is a mistaken impression, that because a work is devoted to Masonic teachings, that it therefore is exclusive, dealing only with the technical principles of the ritualistic workings of the Order. Masonry is not confined to any such narrow limits. It goes out into the world, and deals with everything that concerns mankind; it teaches the better way and enforces the golden rule; it shapes the lives of its votaries for the better, and moulds, in a greater or less degree, the characters of all who come within its influence. We wish, with all good men, that its influence were more effective—and to make it more effective, it should be better and more extensively taught, and to teach these cardinal principles is a labor peculiarly adapted to a Masonic Journal, for what better medium is there for propagating the "true faith."

We purpose to render to every subscriber a full equivalent for the money invested, and shall never ask a subscription for "charity sake." We take this view of the matter—that it is for the interest, of not only the Lodges of the Pacific Coast, but the members individually, to sustain and build up a work of this kind, and the only one published on this side of the Rocky Mountains. To make the MIRROR what we have contemplated, will require the united support of the Craft. We expect to receive that support, and so far as in us lies will labor to deserve it.

There are in the States of California, Oregon and Nevada, and the Territories of Washington and Idaho, some Two Hundred and Fifty Lodges, with a membership of about 12,000. Of these there are 169 Lodges in California alone, with a membership of 9,000. Certainly the Fraternity of the Pacific Coast is amply able to support a first-class Journal, and we believe the brethren will take pride in doing so.

EAST AND WEST.

THE frequent combination of the term West with the term East would suggest it next in importance without its special consideration. The earliest inhabitants of the earth, no doubt, watched with eager eye and enraptured heart, the "great light" as it ascended the sky, and admire his mellow splendors spread over the West at the close of the day. As the sun rises to open the day in the East, he sets to close it in the West. Though there is a resurrection to life eternal in the Celestial Lodge above, yet we must sink to repose in the grave typified by the West.

The same architect that at the building of the temple used to turn to the East at the dawn of day, to ask God's blessing upon his labors, at the close of the day, turned his face to the West and thanked God for blessing them.

A rectangle drawn so that one end confronts the East, the other will be to the West. Hence we say due East and West.

The point immediately before the light of the East is the West. If we would observe the glories of the East, we observe them from the West.

No institution is worthy our patronage that is not for good. An institution formed for the good of man should be firmly established, and with strength to withstand the machinations of enemies so avowed, or pretended friends. Masonry is established for such a glorious purpose, and that we may not forget her immortality, the symbol of her strength is placed in the West.

"If all the sciences rose in the East, they are spreading to the West, leading civilization and happiness in their train."

The altar of the universe may metaphorically be said to be situated in a line between the East and West. How appropriate this would be! In the morning, when about to enter upon the active duties of life, it is certainly fit for us to bow before the altar, toward the great light, typical of the greater and hallowed splendors of eternity. Equally so, it is our duty, in the evening, to bow in adoration towards the same type, now gorgeous in the West.

The altar of Masonry is so located in theory and in practice. It is well known that in spirit the Masonic Lodge is as long as the distance from the East to the West, as far as practicable; and in the Lodge-room the altar, at which we worship, is placed in a direct line between the East and the West.

That masonic charity, which makes the chief round in the glorious ladder, is as extensive as the East is from the West. It urges us to bestow our love and chief meed of our affections upon the Great Giver in the East, and not forget to love our neighbors as ourselves, till love

and praise shall arise and make happiness and heavenly melody abounding in the West.

Peace and harmony are enjoined in the West.

No institution can withstand the assaults of anti-philanthropists and wicked men that is not founded in concord and harmony and maintained upon such a basis. The enemies of Masonry are becoming envious of her progress and praise from good men. They are threatening another crusade against the peace and inherent rights of men of whatever land or clime. Such onslaughts have been futile, and ever will be, until the West is removed and Masonry is not what it is.

The sand storms of centuries beat against the firm pyramids of Egypt, but they are not moved; the mad waves of ocean, in wrathful fury driven, stride harmlessly on Gibraltar's rocky coast—that impregnable key is not shaken.

Yet when Cheops shall have bowed its defiant head beneath the drifting sands and men forget it ever was; when Gibraltar shall have yielded to the waves, and the Mediterranean meets the Atlantic over it unrestrained, this single point of Masonry will remain, and the lofty, proud, pillar of power and strength will endure and continue to ornament the West.

The purposes and machinations of devils cannot thwart the counsels and decrees of God, no more can schemes of bigotry, insolence, and ignorance prevail against an institution He has for ages smiled upon and blessed. "The Lord demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope....."
"Look well to the West."

HENRY C. BLOUNT.

REBOLD'S HISTORY OF FREEMASONRY.

OUR Brother Reynolds, of *The Trowel*, speaks of this dangerous and unreliable work as follows: "As an editor, we are forced to say, that we would as soon recommend our readers to buy the works of Voltaire or Tom Paine, as we would Rebold's *History of Freemasonry in Europe*." Infidelity is making desperate efforts to work its way into our institution, and is assuming all sorts of forms and shapes to that end; and we regret to be obliged to add, that it is too often helped on its way by the timidity or temporizing policy of those whose duty and profession should lead them in a different direction. Masonry and Infidelity cannot live together in this country, whatever they may be able to do in France.

LIFE—WHAT IS IT?

WHEN we look out upon the hurrying, busy, restless world, and watch the masses jostling each other on the highways of life, all anxiously pressing forward to grasp something beyond—something just out of their reach—the question forces itself upon us, “What is Life?” and “What are its objects, present and future?”

It is an accepted proposition, that one great object of life, present and future, is *happiness*. Strange the fatality of the human race—that what so many seek so few obtain. And why? Is it because happiness is a will-o'-the-wisp, ever beyond our reach, flying from us as we pursue, ever eluding our grasp? Or is it because we ourselves *put it from us*, ever saying, “I have no time to-day to be happy!”

What is Life? It is just what we make it, either individually or collectively. Stop and think! How many years, at the very longest, have you to live? How many “mile stones” between you and the great ocean of eternity, upon which you must launch your skiff, and alone sail into the unknown hereafter? Suppose you even pass the very last mile stone; how short even then it is. But think how many fall at two-thirds the journey; how many more just reach the half-way stone, and how many even only reach one third the journey of life, and then embark upon after life. The path of life runs along the mystic shore of eternity, and the spiritual “transfers” line the shore, ever ready at all points and places, to convey the traveler from this to another life.

We say life is what we make it. Take the man who toils for riches, thinking, at first, that when he gets a competence that he will then enjoy it and be happy.

Poor Man! it is he who has converted happiness into a will-o-the-wisp; something to be chased after in the future, but never caught. The more he accumulates the more trouble and vexation of spirit, and happiness is still further in the distance. There is no happiness even in his hoarded riches, for the fear of loosing, the care, labor and vexation he is subjected to in taking care of his wealth, banish all happiness from the portals of the heart.

Then the future life! Has he trained himself to enter upon that? Has he progressed in true knowledge and the science of existence—or has he rather become encrusted with the muck by the wayside, which will impede his advancement in the future life.

Ambition impels another up the rough and rugged acclivity, attracted by the deceptive shimmer of the Temple of Fame at the far summit. He cannot wait now to be happy. When he reaches that far off summit, and stands in the portals of that mystic temple, then he will be happy. Though the path be blockaded by the bones of

millions who failed by the way, and blasted hopes, like withered flowers are strewn thick on either hand, he heeds them not, for he, too, is after a will-'o'-the-wisp. And should, perchance, he reach the summit, and gain entrance to that mystic temple, what does he find—the happiness he expected? No, happiness is not there, but rather sore trouble and increased vexation.

Various are the ways pursued by the human family, hurrying through life, as if the path were long, instead of but a span; hurrying to pass the summit, thinking perhaps happiness is on the other side; quarrelsomely jostling each other; clandestinely robbing each other to add to the ponderous packs on their own backs, which already sinks them knee deep in the mud-miseries of the way; suicides rushing to premature graves; maniacs madly pursuing the hallucinations of minds diseased, a Babel to look upon, an abortion of life.

Reader, life is worth living for, and happiness is of the present. Put off happiness until to-morrow, and to-morrow you will put it off until next week, and next week you will put it off until next year—and then, banish hope, for its sweets you will never taste.

What is Life? It is living the present, every minute, every hour, every day, week, month and year. Hurry them not, for they come and go all too swiftly.

How shall we live our lives? Live them in that way which will produce the most *real* happiness. And one of the surest ways to happiness is doing good. Do something to make your neighbor happy, and witness the effect upon yourself. Suppose it requires a few dollars from your useless amount of wealth, weigh the filthy lucre in the balance with the amount of happiness the act produces, and the lucre would kick the beam like a feather.

Here lies the foundation principle of Masonry—"Do good to thy fellow man." Were Masonry lived as it should be, the Fraternity would be the happiest class of mortals that plod the path of life. Life *can* be so lived, and two-thirds of the ills of life banished, and true enjoyment, and days lengthened take the place of the present vexatious turmoil that shortens existence and hastens the evil days.

Remember, then, that life is what you make it—either happiness or misery follows every act of life, and will continue to follow you beyond this short, hot-house existence, through the real, coming life, either advancing you towards the glory of the great Shekinah, or, clogging the wheels of progression retard your advancement. There is more of life than mere existence—life is to be shaped, improved, made comely; and more, the lives around us are also to be shaped, assisted, directed, made happy, and fitted for the future life. Here is a work not only for Masons, but for the world at large, and happy is the man who labors in this life-vineyard.

LET THERE BE LIGHT.

BY J. CAVEN, 33°.

1. In the beginning God created the Heavens and the Earth.
2. And the earth was without form and void; and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters.
3. And God said, Let there be Light; and there was light.—*Genesis, Chapter I.*

"Let there be Light," Jehovah said.
 Creation's vaulted dome resplendent shone,
 Old Chaos all affrighted fled
 From off his dark and gloomy throne,
 The waters rolled away, the earth was born,
 And smiling glowed beneath creation's morn.

"Let there be Light!" The Sun began
 Its mighty march across the bended sky;
 And then it seemed to wondering man
 A gleam from God's all-seeing eye,
 As thus it flung its blazing beams abroad
 And whelmed in Light the Universe of God.

"Let there be Light!" The Moon arose
 And hung on high its sheen of dazzling light,
 And myriad gleams of glory throws
 Across the darksome brow of night;
 And clouds that through the sky in blackness roll'd
 Are robed in white and crowned with gold.

"Let there be Light!" The Stars that throng
 The sky in constellations bright and grand
 Burst forth in one undying song,
 That trembling swept o'er sea and land.
 Their mighty anthem still shall grandly pour
 Till time shall cease; shall cease and be no more.

The morning stars together sang,
 Encircling wide the great all-central throne,
 And Earth and Heaven together rang
 With that triumphant music tone,
 As echoing through the gloomy shades of night
 That choral strain sublime, "Let there be Light!"

"Let there be Light!" Huge Comets came
 And forth upon their mighty mission went,
 With forms of fire and wings of flame
 To Heaven's remotest battlement,
 To realms of deepest, darkest, furthest night
 They bore that great command, "Let there be Light!"

"Let there be Light!" Fierce Lightnings flashed;
 With bolts of flame that awful gloom was rent,
 And peal on peal the thunder crashed
 Across the blackened Firmament,
 As though Omnipotence in anger spoke
 And thus primeval night and silence broke.

But silence now that thunder tone,
 And lo! in beauty o'er the sky unfurled,
 That gradually stretched from zone to zone,
 An arch of promise to the world;
 Glowing midst the clouds so pure and hoary,
 It traced the rainbow's path of glory.

All glowing from the sacred page,
 Whose beams Divine the human soul illumine,
 That burns undimmed from age to age,
 Dispelling fast earth's moral gloom,
 Behold a greater light than all is given,
 Whose radiance lights the path that leads to Heaven.

Whence comes the Horse and Rider pale,
 And Death's hoodwink shall close the Mason's sight,
 When past the dark and shadowy vale,
 All shall be brought to further light
 Within that Lodge that's builded on the sky
 And lighted by our God's all-seeing eye.

Omniscient truth shall light the soul
 When lost the Sun, and Moon, and every Star;
 And whilst eternal ages roll,
 In mighty cycles sweeping far,
 No sorrow cloud shall dim that Lodge above—
 'Tis lighted by our Master's smile of love.

THE EYE OF MASONRY.

"A thing of beauty is a joy forever."

FREEMASONRY is so interwoven with all the thoughts, impulses and actions of its disciples, that it may almost be said to be the incarnation of human life. It has its five senses, and not the least important is that of the eye.

The eye is the window of the soul; through it the soul takes in the panorama of life, and through it the soul reflects its own emotions. Let us pause a moment, and, if possible, look within ourselves. By what are we governed? By what light is the brain, as the polished

plate, receiving its daily impressions, like those of a daguerreotype? By the eye. If a house look to us as though built squarely, no one can make us believe it an octagon. If the moon had always appeared to us of yellow tint, we would die denying that it had a silver hue. If we had always looked upon men in a continual warfare as a part of their daily and necessary occupation, we would view the pursuits of temporary peace as irksome and frivolous. If, unaided by education, we had always looked upon Masons assembled as a lot of children, we certainly would have nothing to do with them. Thus it is in all the ramifications of life, much depends upon the manner in which we see them.

A blind man learns things only as he hears of them or feels them. He may by great effort be taught a certain routine, but never the analogy of colors, nor those impressions derived alone by the comparison of forms and measurements.

In nine cases out of ten, our impressions of men are made up by looking them in the face; in very many cases, our opinion is made up at a single glance. It is almost a miracle how instantaneously the eye will, with one sweep, take in the entire picture of a person; and our prejudice is formed for or against a man by the cast of his eye, his nose, his mouth, his chin, his forehead, his size, his extremities, in fact, his whole presentation, in a moment of time. Quicker than lightning that impression is conveyed to the brain, the comparisons are drawn, the verdict rendered, and the soul within us obeys its own sympathetic impulses. A blind man experiences none of these emotions beyond what are acquired by sound or touch, and they are not reliable, till after a lifetime of study.

Freemasonry has its eye, or, rather, its control of the eye. It teaches us to look kindly upon the errors of our fellow beings; it teaches us to look with admiration upon the glorious works of God, and the noble actions of men. It tells us to see lessons in all the symbols of human occupation, and to draw instructions from the most trivial presentations of nature. Masonry, in fact, seems to have been created to do all its work through the eye alone. Its sublimest language is silent—it is the language of symbols, words cut in architectural harmony. The words we speak have no meaning outside of the symbols they explain. A man born blind could never be taught to realize that the plumb-line exemplifies justice, because he has never seen the gigantic creations of human genius standing for thousands of years, simply because they were erected perfectly true in their line between the centre and the circumference of the earth. He could never realize the multiplied virtues of the compass, because he knows nothing of the perfections of a circle, the boundless round of the universe, or the human ideal of God, without beginning or ending, yet standing in an impartial rela-

tionship with all he has created. Masonry, with its hands jeweled with the gems of all arts and sciences, is ever directing the eye to the beautiful and the good. Through its masonic eye, the soul may be cultivated into an Eden of beautiful and holy thoughts; for through it the soul can draw no light which will germinate the weeds of evil or wickedness. From the beginning to the ending of pure Freemasonry, the eye can rest on nothing derogatory to the teachings of God. The improvement which a man receives by being a Mason, depends entirely upon the manner in which he will look upon the silent but eloquent language of masonic symbolism.

Some men "have eyes, but they see not;" these are masonically blind, they have so deadened the powers of the soul by the glammers of the world, that the reflective energies are gone; the magnetic nerve between the eye and the brain has been cut; communication has ceased, and the man "lives a dead Mason." Alas! how it makes one's heart ache to see an immortal being called man, made in the image of his Creator, never rise above the pleasures of his stomach, perfectly senseless to the sublime beauties of truth?

This brings us to another important point. If the eye is the seat of personal impressions, and through it are conveyed those impressions which often determine the most important verdicts of our mind, how necessary, then, in communicating our symbolic language to the novice, it should be done so as not to offend the eye. Masonry is harmony, and it is intended to be the architectural perfection of symbolic representation. It appeals to all the senses, to be sure, but chiefly to that one of which we treat. There should, therefore, be harmony and beauty in all hall arrangements; there should be decency and propriety in masonic clothing; there should be grace and ease, with dignity and character, in official communications, and, finally, there should be decorum in the entire assemblage; for while "work" is being done, every one present is a worker by his personal behavior. As one small cloud near the earth may hide the face of the sun, thousands of times larger than our planet, so may the bad actions of one person at an initiation darken the full "light" of Masonry, which illuminates millions of human minds when properly communicated.

As soul speaks to soul through the glance of the eye, so Masonry speaks her silent word, and teaches her sublime truths by the same mysterious source. Whatever is done in the name of Masonry which offends the eye, affects the judgment; hence nothing should be done in the name of our Order, which is inconsistent with its principles. Being thus true to our duty as Masons, we will never do anything offensive to the public eye of the world. Masonry has never suffered persecution, except on account of the actions of those who use our name to promote unmasonic ends.—*Mystic Star*.

EXPLORATIONS AT JERUSALEM.

A MEETING of the parties interested in the great work of exploring the sacred places of Palestine, was recently held at London, at which Lieutenant Warren, under whose immediate directions the explorations at Jerusalem are being carried on, read a highly interesting paper, in which he said:—

There are at present engaged on the works two corporals of engineers and about seventy Mussulmans of different races, and though the latter required great supervision, yet, what with the jealousies of races and religion, the dragoman being Greek and the overseers Jews, anything going wrong soon "cropped out." Very few articles found in the works had come to hand, and what had been found consisted mostly of pottery, bronze nails, and glass (the former of many different dates, and the glass of the third and fourth centuries of the Christian era;) but a few Hebrew coins had been turned up. Among the findings was a seal with characters showing it to be that of "Haggai, the son of Shebaniah," and it was supposed in Jerusalem to be of the time of Ezra. However, the main object of the work was with regard to neither Jerusalem in its topography, *and it was desired particularly to find out where the Temple stood.* In studying the Holy Land it was most disappointing to find a dearth of evidence as to sights of places, and the more the matter was looked into the more difficult it became. There were points which were known beyond contradiction, such as Jappa, Jerusalem, and others; but when details were sought there was the most conflicting evidence.

All parties agree that the Temple stood somewhere in a rectangular spot, called by the names of Haram and Moriah, and that the Mount of Olives was on the whole or part of a hill indicated on the map. It was probable, too, that the valley of the Kedron could be traced; and if he had made use of Biblical names in speaking of places, he did so because they were generally received names, and not because they were established as such. The explorers must be content, he feared, to be baffled and perplexed for a long time to come before they could bring out Jerusalem as it was; for, starting as it might appear, they had not a single fixed point from which to commence. For instance, though the Temple was known to be on a particular space (the Moriah area,) yet there was space there for three such sites; and Mount Sion was put to the north of Moriah by some, and to the west by others of authority. It was only by patient investigation that hopes could be entertained of a satisfactory conclusion. He then proceeded to describe the Haram area, in which he said there was no doubt a mine of information. The Moriah area was scooped out into large tanks, and one would hold one million gallons of water; another was found capable

of holding seven hundred thousand ; and altogether about five million gallons could be stowed away. Near here was a place called the Well of the Leaf, of which the legend was told that a man wandered down it, and coming to a door, opened it. He found himself in a beautiful garden, and, plucking a leaf, he returned. On telling his tale, he was greeted as of little sense for leaving a garden which his listeners believed to be a Paradise, which he would never have another chance of seeing again. The gallant officer continued at some length, and explained that the stables of Solomon had been discovered as well as streams of water, which led to the opinion that the course of King Hezekiah's hidden spring of water would be discovered. He concluded, amid warm cheers, by expressing the interest taken in the works by those who are called the Anglo-Saxon race, from both Britain and America.

HISTORICAL NOTES.

THE Institution of Masonry is generally thought to have assumed, essentially, its present form of organization at the erection of the Temple of Solomon, and that at the division of the fraternity into classes or degrees was then arranged by the Grand Master, and the signs, tokens, and other evidences were adopted. The distinctive characteristic of all who were there admitted to masonic honors, was the worship of one living and true God. Wherever the Fraternity traveled after their labors at Jerusalem were finished, they carried with them that distinctive character, and could not admit to their assemblies or fellowship any who did not first understand that fundamental doctrine of religion. And yet, wherever they traveled in the exercise of their profession, (and they traveled extensively and in companies,) they must of necessity have been surrounded by idolators, for the nations of the earth at that day were such. Thus Masonry and their Religion confined them to the fellowship of each other, and they were exposed to dangers from which only their orderly behavior and skilful services preserved them. In some States, in the early periods of the Roman Empire particularly, privileges were granted to them by the Emperors, and they retained their character as a society of artificers, and of a civil and religious institution, to the end of the Roman Empire. The Roman conquests gave access to the masonic brotherhood to various and distant countries, where they were employed, and their works remain to the present day. There was no town at all important, no province ever so distant, where they were not known, by their peculiar constitutions, and by their fraternal and religious character.

Their existence can be traced in Britain, France, Spain, upon the Rhine and the Danube. They vanished from Britain when the Picts, Scots, and Welshmen overran the country; but on the continent they continued to flourish, and it was from thence that Alfred and Athelstan induced a number of them to come to England to build their castles, churches, and other public edifices. These Masons were Christians, and many of their patrons were of the highest dignity in the church; yet they preserved the constitutions which had been transmitted to them from the Roman Colleges, and which at that period were to be found all over Europe. Scattered as these people had been for many centuries, and in countries where Christianity to a great extent had succeeded idolatry, it was to be expected they would imbibe various religious opinions, all however retaining the great original dogma of their fathers. The Masons of the tenth century, belonging to different nations, and many of them, publicly or secretly, to sects widely differing in their tenets, and as different in their customs and manners of living as in their faith, they could only be induced to go to England by satisfactory letters of protection from the Pope and the King, with liberty granted to exercise jurisdiction over their own bodies, and to settle their own usages. Masonry at that time was protected by the church. And in the year 926, as above intimated, a general convocation of the craft in England, was held at York, and there was formed the first Grand Lodge of England, and the rites they practiced are called the rites of Ancient York Masonry.

But is it not evident that Masonry was at the same period extensively practiced in other countries? In every country where the temporal and spiritual jurisdiction of the Pope was acknowledged, there was a continual demand for religious structures, and no one place more than in Scotland. The zeal and liberality of the kings and nobles of that country were proportionably greater than elsewhere, and the demand for splendid cathedrals and able architects was supplied by the associations on the continent. These associations monopolized the building of religious structures in all Christendom, and it was while they enjoyed the favor and protection of the church, that those numerous buildings whose ruins still adorn the towns and villages of Scotland, were erected by Masons from the continent.

In Scotland there was formed another point of union for the craft, about the year 1140. The village of Kilwinning, on the western coast of Scotland, became from some cause the centre of their associations. From the Lodge established at that place, which is considered to be the Mother Lodge of Scottish Masonry, the principles of the order were diffused. If any difficulties arose in the craft they were referred to the general meetings of the fraternity, which were always held at Kilwinning or York.

Masonry undoubtedly flourished in Britain during the turbulent period which followed; while on the continent the fraternity were scattered and the Lodges broken up; for when the patronage of the church was withdrawn, the foreign craftsmen on the island, were probably unable or unwilling to encounter the dangers and expenses of returning to their homes by sea. The English and Scotch Lodges were kept up by the Freemasons, and the principles and customs of the Order were extended and perpetuated by the affiliation of those inhabitants who were not architects, but were *Accepted Masons* by conforming to the rites of the Order. The domestic and bloody wars which convulsed the two kingdoms from the thirteenth to the seventeenth centuries, caused a decline of the Order in both countries, and the brethren in each had probably no more intercourse with each other than they had with those who were scattered on the continent, or in other parts of the world.

Freemasonry revived in England under the patronage of Henry the Sixth, and at the same time in Scotland under James the First. Variations in the rites and customs of the craft, had probably been introduced by the founders of the Lodges in the two kingdoms, and these variations spread themselves back again to the continent with the revival of the Order. And it is probably to them that we are to look for the beginning of those unfortunate differences which are known at the present day as masonic *rites*.—*Freemasons' Monthly*.

VOUCHING FOR VISITORS.

THE Grand Lodge of California lays down the following rule:—

“Private examinations by individual members, without authority from the Master, do not, as a matter of right, entitle a member of a Lodge to vouch for a visitor. The Master himself is responsible for the admission of all visitors within the Lodge which he governs. He specially makes a promise that ‘no visitor shall be received into his Lodge without due examination and producing proper vouchers of their having been initiated into a regular Lodge,’ and it is therefore his right and his duty to discriminate in favor of the most discreet and skilful brethren as the proper persons to conduct an examination, who, indeed, act as his proxy in such cases. It is the installation charge which rests upon him, and he should never lose sight of it.”

The New York *Courier*, on this subject, in answer to a correspondent, says: “We have never held, nor do we now, that private examination by individual members of a Lodge, without its authority, or that

of its Master, entitles a member of a lodge to vouch for a visitor. There is a responsibility resting upon the Master which makes it incumbent on him to be particularly careful that no visitor shall be received into his Lodge without due examination, and producing proper vouchers of his having been initiated into a regular Lodge, and it is therefore his bounden duty to discriminate in favor of the most skilled and discreet brethren to conduct the examination, who, during the same, act as his proxies. Such committee alone are authorized to administer the Tyler's O. B., and they are otherwise in possession of such evidences as could satisfy the brother to be examined of their own regularity."

ADMISSION OF CANDIDATES.

MORE or less difficulty and ill feeling, and not a little trouble has arisen in Lodges over the discussion of the ballot for candidates, and good Masons, who understand their duty have ever regretted such discussions, and discountenanced them. We believe every intelligent Mason will agree with us in adopting as good Masonic law, the following views upon this subject, laid down by J. W. POWELL, Prov. Grand Master of the Grand Lodge of British Columbia, in his address to the Grand Lodge, at its last communication, held May 1st, 1869, he said :

"Trouble arising in Lodges for want of knowledge of those laws and customs which regulate the admission of candidates, has been frequently brought to my notice. On this account discussions have arisen after a ballot has proved unfavorable, and especially after the Lodge has been closed. Such discussions can only be productive of the greatest evil, and a slur upon the motive of the Lodge which has refused to receive the candidate. When the ballot has been announced by the Master, it should be considered and is the solemn action of the Lodge. Every member may be said to have cast the black ballot—and therefore in all instances, so far as the Lodge is concerned, and the time-honored custom teaches, is unanimous. No member after the Master's declaration has a right to say how he voted, whether affirmatively or negatively, unless it be to satisfy the Lodge that he has committed an error and wishes to remedy the injustice of his act. Comment, then, either in or out of the Lodge, is unlawful. It is besides not only productive of ill feeling and discord, but it questions the integrity of each and every individual action which Masons honor, sacred obligation, and the solemnity of the occasion should perfectly guarantee."

[From the Masonic Library.]

ANTIQUITIES OF FREEMASONRY,

By the Rev. GEORGE OLIVER, D. D., M. A., S. E.

CHAPTER I.

ON MASONIC TRADITION.

"THE true stress of tradition lies in an appeal to the common sense of all mankind. It is a reliance upon the testimony of men, considered as men, and not as persons of this or that people or persuasion, actuated by principles implanted in that nature which the whole species partake of, and not influenced by the power of such as are peculiar to any particular community or religion."

On this principle have the traditions of Masonry been transferred from father to son, along with the knowledge of God's eternal existence and the immortality of the soul. Before the time of Moses tradition could scarcely err, and that legislator modelled Masonry into so perfect a system, and circumscribed its mysteries by *land-marks* so significant and upalterable, that from him its transmission was little liable to perversion or error. The length of life, in the early ages of the world, was such, that oral tradition in general might be safely relied on, proceeding to Amram, the father of Moses, as it did, from Joseph, who received it from Isaac, who received it from Abraham, to whom it was communicated by Shem, who had it from Lamech, and to Lamech it was revealed by Adam. The Samaritan Pentateuch makes the communication still more direct, by placing Adam as contemporary with Noah.

Bishop Tomline inquires, with his usual penetration and judgment : "Could the grandchildren of Jacob be ignorant of their own pedigree, and of the time when they came into Egypt? Can we think that so many remarkable circumstances as attended the selling and advancement of Joseph could be forgotten in so short a time? Could Jacob be ignorant whence his grandfather Abraham came, especially as he lived so long in the country himself, and married into that branch of the family which was remaining there? Could Abraham be ignorant of the flood, when he was contemporary with and descended from Shem, one of the eight persons who escaped in the ark? Could Shem be ignorant of what passed before the flood, when Adam, the first man, lived so near the time of Noah? And could Noah be ignorant of the creation and fall of man, when he was contemporary with those who conversed with Adam?"

Oral tradition is fairly admissible when its subject contains nothing improbable or inconsistent with Scripture or reason; and the traditions of Masonry, tried by this standard, will be possessed of irresistible claims to our belief. But in matters of religion, as we possess a book of revelation to regulate our faith and practice, it must be carefully rejected, because the Scriptures contain *everything* necessary to salvation; and the passions and contending interests of men would induce such numerous perversions, as would place our hopes on too precarious a basis. A most remarkable instance of this perversion occurs in the extraordinary oblivion of God's power and providences, as well as the degeneracy of man, which so rapidly succeeded the Deluge amongst the posterity of Ham. It appears from the testimony of Sanchoniatho, whom Eusebius and Theodoret speak of as an accurate and faithful historian, that in the time of Thoth, the son of Mizraim, an acknowledgment of the power of God in the creation of the world, and of his vengeance against idolatrous pursuits displayed in the universal Deluge, was disallowed and prohibited. In his *Cosmogony*, which was professedly compiled from the records of the Cabiri, the sons of Melchizedek or Shem, the production of the world is described as proceeding from a heterogeneous mixture of wind, air and mud, or putrefaction. After a visionary account of the creation, the secretaries of Thoth are wholly silent about the Deluge, which creates a suspicion that their silence is rather the effect of design than ignorance; for they acknowledge that Cronus (Ham) was living after the death of his son Misor (Mizraim;) and placed Thoth, the reputed author of these Records, on the throne of his father, in Egypt. Now as Ham was one of those who miraculously escaped the general destruction, it can scarcely be supposed that he would conceal so remarkable an event from Thoth, who was his private and confidential adviser. But as they intended to erect *themselves* into objects of divine adoration, they erased the great event from their Records, lest mankind should be confirmed in their adherence to the true worship, by the recollection of so fearful a display of vengeance inflicted on the human race for idolatrous practices.

The facts of the Creation, and the destruction of mankind by a general Deluge, were however too important to be buried in utter oblivion, even by apostate nations; and, therefore, as they were unequivocal testimonies of God's infinite power and justice, they were hid under the impenetrable veil of mystery, which overshadowed the knowledge of the *one true God*. Thus the elevation of a ship formed a prominent ceremony in these mysteries, which though not explicitly applied to that event, could have no significant reference to anything but Noah's salvation in the ark: and to involve the subject still deeper in mystery and darkness, innumerable fables were invented and engrafted on the true account of that memorable occurrence, which perplexed even the

Egyptæ themselves ; and by directing their inquiries into a false channel, prevented a discovery of the truth.

Thus was the knowledge of this event obscurely transmitted in the heathen world. The Deluge was a circumstance, which, though omitted in the public records of many nations, was never wholly lost. Their theories were indeed much varied as to the attendant circumstances, but oral tradition was sufficient to preserve its memory alive. Not only the Egyptians, with all the caution of their early monarchs to suppress it, and, after them, the Grecians and Romans, and all other nations who adopted their theology ; but the Chinese, the Japanese, the Persians, the Hindoos, and even the Indians of North and South America, have abundant theories sufficiently circumstantial to evince that they possess a traditional account of the Deluge of Noah.

Antediluvian Masonry depending in a great measure upon oral tradition, from the paucity of records ascending to these ages, some degree of conjecture must necessarily be used ; but these conjectures, at all times, however distinguishable from fact, being founded on the strongest and most irrefragable supposition, will amount to nearly the same thing as direct proof.

The knowledge of the ancient philosophers was all traditional. Even Pythagoras and Plato, eminent as they were in those dark ages, can scarcely be said to have broken the trammels, and delivered anything but what they received on the authority of others ; for it was an industrious and indefatigable collection of ancient traditions which distinguished them from the rest of the world.

Tradition ought to be received as genuine, when the parties delivering it are not suspected of being themselves deceived, or of a wish to deceive their successors. And this may be presumed of the Hebrew Patriarchs, through whom alone Masonry is asserted to have been truly transmitted ; for its deterioration and ultimate oblivion amongst idolaters is unequivocally admitted. But if the Patriarchs believed Masonry to contain some truths inseparably connected with their religion, it is scarcely possible to suppose they could be deceived in its application ; nor can they be reasonably accused of a desire to deceive posterity in a matter which was dignified with the same high sanctions as their faith and worship. Hence the traditions on this subject were preserved and conveyed the more carefully, because its essentials, even after the invention of letters, could not be committed to writing. The channel being pure, the stream was unadulterated.

“Ancient traditions have often afforded occasional assistance to history, by stepping in to supply the wants of existing monuments and records ; and even at this time, in remote centuries, where letters are little, if at all, known, common tradition hands down past events with an artless sincerity, sometimes wanting where such advantages

are liable to be perverted for indirect purposes. But Masonic traditions stand upon much firmer ground; the chief bond of connection among Masons in all ages have been FIDELITY. It is well known that in former times, while learning remained in few hands, the ancients had several institutions for the cultivation of knowledge, concealed under doctrinal and ritual mysteries, that were sacredly withheld from all who were not initiated into a participation of the privileges they led to, that they might not be prostituted to the vulgar. Among these institutions may be ranked that of Masonry; and its values may be inferred *from its surviving those revolutions of government, religion and manners that have swallowed up the rest.* And the traditions of so venerable an institution claim an attention far superior to loose oral relations or epic songs of any uncultivated people whatever."

Operative Masonry was cherished by the Egyptians, who received it from their great progenitor Mizraim, the grandson of Noah. He displayed his Masonic skill and taste for the liberal arts, by building the magnificent cities of Memphis and Thebæ Egyptiæ: the latter called by the Greeks Diospolis, and by the Jews Hammon No. We learn also from hieroglyphical inscriptions, which still exist on Egyptian monuments, that Speculative Masonry was originally known amongst that people, though afterwards deteriorated to advance a different interest—the propagation of idolatry. Our claims to antiquity, however, do not rest upon the exclusive authority of these inscriptions, though they are adduced as a corroborative proof of the existence of Masonry in the ages immediately posterior to the Flood; the principal evidences being found amongst that people who preserved the true worship of God.

Our secrets embrace, in a comprehensive manner, human science, and divine knowledge; they link mankind together in the indissoluble chain of sincere affection; and, which is of far greater import, they incite to the practice of those virtues which may do much towards securing happiness in a future state. It cannot then be denied that such valuable secrets might be truly transmitted by oral tradition, when it is admitted that the idolatrous mysteries were actually transmitted through the same medium for the space of two thousand years, and only sunk into oblivion with the systems they were established to uphold. Now Christianity, or the system of salvation through the atonement of a crucified Mediator, was the main pillar of Masonry at the fall of man; and there is, therefore, every reason to believe that it will exist until the final dissolution of all sublunary things; and shine together with perfected Christianity, in the glorified state of blessedness for ever and ever.

Masonic tradition could only be pure when united with the true wor-

ship of God ; and hence it was miserably perverted amongst idolatrous nations, until nothing remained, after this worship was rejected, to serve the purposes of ambition and pride, but the simple belief of the soul's existence in a future state, together with the general principles of *operative* Masonry. These were preserved amidst the increasing degeneracy of mankind, and their apostacy from God and true religion.

Stillingfleet lays this down as an axiom :—"There is no certain credibility in any ancient histories which seem to contradict the Scriptures, nor any ground of reason why we should assent to them *when they differ from the Bible.*" This observation will equally apply to Freemasonry. If its traditions were in any respect opposed to religion, or its precepts at variance with the Holy Scriptures, it ought to be rejected as unworthy of credibility or attention. On this ground the cause of Masonry rests, and it is a foundation firm and immovable as the basis of our holy faith ; for nothing can be permanent, nothing successful, except it be grounded on religion. Hence, when idolatry assumed its empire over the world, the most sublime and beautiful part of Masonry receded from the view ; and when a false worship degenerated into little better than atheism, it became obscured amidst the same mazes of intellectual darkness, and, like *certain mysterious secrets*, was lost to heathen nations ; until, by the practice of Operative Masonry, in building an actual edifice to the true God, *future ages recovered it.*

Masonry was known and practised under the name of LUX, or its equivalent in all languages used since the creation ; and they who search for its existence, in its true and spiritual form, amongst idolatrous operative Masons in the early ages of the world, may expend much time to fruitless purpose, and help to confound our science with many systems at variance with its great and prominent designs, though apparently founded on the same basis. It is true that many eminent men professing the science of LUX, which includes a knowledge of all other sciences, applied it to an operative purpose, and united in the construction of magnificent edifices ; but as they chiefly sought their own private interest or emolument, it is no wonder that the true principles of LUX were sacrificed, founded as they are on the belief and acknowledgment of one only Supreme Being, the Creator and Governor of the world, when these edifices were dedicated to deceased mortals, or the host of heaven.

After the flood the true professors of LUX were termed NOACHIDÆ ; but the science itself retained its primitive name for many centuries afterwards. At the building of the temple by King Solomon it was known under this appellation, which certainly remained for a considerable time subsequent to that event ; for our science is recognized by Christ and his apostles under this denomination, and it even retains

the name of LUX in our Latin records of the present day. St. John, speaking in high commendation of Jesus Christ, says, "He was the true LIGHT," "and the LIGHT shineth in darkness, and the darkness comprehendeth it not." This evangelist, as the grand patron of Masonry, inculcates the doctrines of our craft throughout the whole of his writings; and on every important appeal fails not to use such expressions and phrases as apply equally and jointly to Christianity and Masonry. He considered them in the light of two twin sisters, which would grow up together and moralize the world. His First General Epistle contains all the sublime and spiritual part of our ordinary illustrations. And our Savior says of himself, "I am the LIGHT of the world. And again more explicitly, "Yet a little while is the LIGHT with you; walk while you have the light, lest *darkness* come upon you; for he that walketh in *darkness* knoweth not whither he goeth. While ye have LIGHT, believe in the light, that ye may be the CHILDREN OF LIGHT."

At the building of Solomon's Temple the sons of light associated together, under an exalted professor of LUX, to devote themselves to the service of the true and living God; but it does not hence follow that the science was designated from the operative pursuits embraced on that memorable occasion, for the appellation of a science is seldom extracted from any of its inferior branches. Its name was more probably changed by some distinguished founder of a sect of philosophy amongst idolaters; because, as I have already observed, it was acknowledged by Christ and his apostles under its primitive designation.

The word Masonry, when first adopted, was merely a corruption of *sum in medio cæli*; which name was applied to the science about A. M. 3490; when Pythagoras, after traveling over the whole world, made many additions to the mysteries of his native country, which he purified from their gross abominations by the use of LUX, which he had learned in Judea; and in Greece instituted a lodge of geometricians, on a new principle, compounded from all the existing systems of other nations. The aspirants were enjoined a SILENCE of five years previously to initiation; and they who could not endure the rigid probation were publicly dismissed; a tomb was erected for them, and they were ever after considered as dead men.

This new institution in Greece would naturally produce a Grecian appellation, as the inhabitants were in the constant practice of naming, according to the idiom of their own language, not only other countries, but the sciences, and also eminent men; that the honor of each might be attributed to their own nation. From this time, also, a more intimate union took place between the speculative and operative professors; and the beautiful columns, known amongst us by the

names of WISDOM, STRENGTH and BEAUTY, were brought to perfection amongst that people. Pythagoras also invented an invaluable proposition, which forms a grand basis for all the laborious calculations of operative architecture. This indefatigable Mason carried his astronomical studies to such perfection as absolutely to discover the true system of the universe, by placing the sun in the centre, round which the planets made their various revolutions. From this system originated the name of our science ; and the representation of the great luminary which invigorates all nature with its beams, was placed in the centre of the lodge, *as an emblem of the union of speculative with operative Masonry*; which had been before practised by King Solomon in the *middle* chamber of his temple.

As the Grecian arts, manners, and language became propagated throughout the world, their system of Masonry, together with the name, accompanied them. The Druidical memoranda were made in the Greek character, for the Druids had been taught Masonry by Pythagoras himself, who had communicated its *arcana* to them, under the name he had assigned to it in his own country. This distinguished appellation in the subsequent declension and oblivion of the science, during the dark ages of barbarity and superstition, might be corrupted into MASONRY, as its remains, being merely operative, were confined to a few hands, and these artificers and working Masons.

The true definition of Masonry is, a science which *includes all others*, and teaches mankind their duty to God, their neighbor, and themselves. This definition evidently conveys two distinct ideas ; the former of which is termed OPERATIVE, and the latter SPECULATIVE MASONRY. Architecture, being a science of the greatest use and benefit to man in his natural state, was principally cultivated by the Masons of that race who had separated from the faithful worshippers of God, and migrated into distant realms, where, for want of intercommunity with the *Sons of Light*, the noble science of Masonry would soon be forgotten, and operative architecture might, by their posterity, be mistaken for the science of which it was, in reality, only a constituent part of an inferior division : and this mistake would not be rectified, until a renewed association with the true Masons convinced them practically of their error, which was effected by the building of King Solomon's Temple. And hence it has happened that many excellent and well-meaning Masons have been led to conclude, that operative Masonry only was known and practised by our ancient Brethren before the building of that sacred edifice.

We find that where architecture was cultivated as an exclusive science, its professors became much more expert than those nations who practised Masonry as a universal system. Hence when Solomon had determined to erect a temple to the living God, he was obliged to

apply for assistance to the Tyrians, who were at that time the most expert architects in the world. It is true that Israelites were not entirely ignorant of that art, having cultivated operative Masonry from the time that their ancestors in Egypt built the cities of Pithom and Raamses. At the building of the temple, the chief architect was a widow's son of the tribe of Naphtali, and consequently an Israelite by his mother's side, though his father was a man of Tyre. He had been brought up under the patronage of Abibalus, the father of Hiram, King of Tyre, and was beyond all competition the best designer and artificer upon earth.

This temple was acknowledged by all nations to be the utmost effort of human genius; and that the united excellencies of all the structures in the world would have been inferior to it in beauty and splendor, either for grandeur of design, or delicacy of execution; which shows that, when speculative and operative Masonry became *thus* united and blended together under the *wisest* speculative Mason, the *strongest* operative Mason, and the most *beautiful* designer, and employed in such a laudable and sacred undertaking, its superiority was fully manifested; it burst upon the world with irresistible sublimity, and stood unrivalled amidst the proud and ostentatious productions of art which had previously elicited the admiration of mankind. The massive Tower of Babel, the gigantic pyramids of Egypt, exceeded it in solidity, but fell far short of it in magnificence. The idolatrous temples of Jupiter, in Tyre and Libyan Africa, of Dagon at Gaza, and many others which had been regarded with wonder and astonishment, faded into nothing before it; and the architects of those respective nations, forsaking the principles of their former practice, resolved to model their future works upon the improvements exhibited in this famous structure. Hence Jerusalem became the resort of all other nations; and hence the true principles of ancient LUX became more visibly disseminated subsequently to the building of this temple, which has induced a belief that this epoch is the earliest date that can be assigned to Masonry. It is indeed true that the Initiated were, at this time, declared FREE, and exempted from all imposts, duties, and taxes, for them and their decendants; for as the remnant of the Canaanites, employed as laborers and bearers of burdens, were associated with the free-born at the erection of this edifice, a distinguishing epithet became necessary to prevent confusion, as well as peculiar privileges to excite emulation. This epithet was, ACCEPTED, and the privileges were a perfect immunity from all contributions to the service of the State. A similar plan was pursued by Zerubbabel at the building of the second temple, when Masonry was received after the Babylonish captivity. These occurrences affixed to Masonry the honorable and permanent appellations of FREE and ACCEPTED.

But the union of speculative with operative Masonry produced advantages much more substantial. The idolatrous nations of Tyre, Phœnicia, Carthage, &c., were much addicted to the shocking and abominable practice of human sacrifices, to avert a general calamity. This barbarous custom, according to the Rabbins, took its rise from the offering of Isaac; for Solomon makes God expostulate with them in these words: "I never commanded that you should sacrifice your sons or your daughters, either by myself or my prophets; nor did I intend that Abraham should actually sacrifice his son; but the command was given to him to display his righteousness." But I am rather inclined to think that the practice originated long before the offering of Isaac; for Sanchoniatho records that Ham, "in the time of the great plague, offered up his son Isoud as a whole burnt offering to his father Ouranus or Noah."

Our excellent brother Hiram Abiff, by the influence which he had acquired, not only over the Tyrians themselves, but also over their monarch, by the superiority of his understanding, was successful in abolishing this practice in his native country; and the neighboring nations who had visited Jerusalem for Masonic instruction, were induced in a great measure to relinquish a practice so destructive of the true principles on which Masonry is founded. These Masons, in gratitude to the memory of Hiram Abiff, and to perpetuate the love and affection of his wife (daughter of the noble Prince Adoniram,) who from excess of grief at the untimely end of her husband, terminated her own existence by casting herself from the summit of a precipice, erected three statues of cast brass; one at Jerusalem, another at Joppa, and a third at Tyre: the former of which remained until the final destruction of Jerusalem and the Jewish polity by Titus Vespasian.

The distinguishing excellence of our ancient brethren was the silence or secrecy they religiously observed respecting the mysteries of our science, except to those whom they found WORTHY of a participation in them, by a previous *trial* and *probation*: they were imparted only to those who were *free-born and well reported of*.

The true way of gaining a knowledge of these secrets is pointed out by Jesus Christ in his Sermon on the Mount: "ASK, and it shall be given you; SEEK, and ye shall find; KNOCK, and it shall be opened unto you." And this was an advice venerable for its antiquity, though used by philosophical paganism to direct the inquiries of its disciples to human learning. "Philosophy," says Shuckford, was not disputative until it came into Greece; the ancient professors had no controversies about it; they received what was handed down to them, and out of the treasure of their traditions imparted to others; and the principles they went upon to teach or to learn by were not to search into the nature of things, or to consider what they could find by philosophi-

cal examination, but '*ASK, and it shall be told you; SEARCH the records of antiquity, and you shall find what you inquire after.*' These were the maxims and directions of their studies."

Hence something more than the mere forms of initiation is required to constitute a good Mason; for every one is not acquainted with the true secrets of Masonry who has been initiated into the order. What ability has denied to one, another loses by indolence. Honor and probity, diligence and assiduity, truth and fidelity, years, learning and experience, are unitedly necessary to constitute "*a good and virtuous Mason*;" for Masonry is the perfection of all the arts and sciences. As a knowledge of medicine, astronomy, morality, and legislation formed the great essentials of the ancient mysteries, so faith, hope, and charity, temperance, fortitude, prudence, and justice, united with grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy, form constituent parts of the ONE science of Masonry, which has been held in the greatest estimation in every age of the world; has been honored with the approbation and public patronage of kings, peers, and prelates, and still shines with unabated lustre,—the perfection of human nature, supported by the high and unequivocal sanction of revealed truth.

(TO BE CONTINUED.)

WALTER SCOTT—LADY OF THE LAKE—LAST MINSTREL.

WALTER SCOTT expressed those powerful and pure feelings which have become one of the strongest instincts of the age.

Ruskin says: Many writers, indeed, describe nature more minutely and more profoundly; but none show in higher intensity the peculiar passion for what is majestic or lovely in *wild* nature, to which I am now referring.

The whole of the poem of the "*Lady of the Lake*" is written with almost boyish enthusiasm for rocks, and lakes, and cataracts. The early novels show the same instinct in equal strength wherever he approaches Highland scenery; and the feeling is mingled, observe, with a most touching and affectionate appreciation of the Gothic architecture, in which alone, he found the elements of natural beauty seized by art, so that, to this day, his description of Melrose and Holy Island Cathedral, in the "*Lay of the Last Minstrel*" and "*Marmion*" as well as of the ideal abbeys in "*Monastery*" and "*Antiquary*," together with those of Caerlaverock and Lochleven Castles, in "*Guy Mannerling*" and "*The Abbot*," remain the staple possessions and text-books of all travelers, not so much for their beauty or accuracy as for their *exactly expressing that degree of feeling with which most men in this century can sympathize.*

DEAL GENTLY WITH THE LITTLE ONES.

A CHILD, when asked why a certain tree grew crooked, replied,
 "Somebody trod upon it, I suppose, when it was little."

He who checks a child with terror,
 Stops its play and stills its song,
 Not alone commits an error,
But a grievous moral wrong.

Give it play and never fear it,
 Active life is no defect ;
 Never, never break its spirit ;
Curb it only to direct.

Would you stop the flowing river,
 Thinking it would cease to flow ?
 Onward must it flow forever ;
Better teach it where to go.

 ST. JOHN'S DAY.

MASONIC Lodges in ancient times were dedicated to King Solomon. Tradition informs us that they were thus dedicated from the building of the first temple at Jerusalem to the Babylonish captivity. From that time to the coming of the Messiah, they were dedicated to Zerubbable, the building of the second temple ; and from that to the final destruction of the temple by Titus in the reign of the Emperor Vespasian, they were dedicated to St. John the Baptist.

Owing to the many massacres and disorders which attended that memorable event, Freemasonry fell very much into decay. Many of the Lodges were broken up, and but few could meet with sufficient members to constitute their legality. Under these circumstances, a general meeting of the craft was held in the city of Benjamin, when it was observed that the principal reason for the decline of Masonry was the want of a Grand Master to direct its affairs. They therefore deputed seven of the most eminent of their members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, to request him to take the office of Grand Master. He returned for answer that, though well stricken in years (being upwards of ninety,) yet having been in the early part of his life initiated into Masonry, he would take upon himself that office. He did so, and completed by his learning what St. John the Baptist had accomplished by his zeal. After his decease, the Christian Lodges were dedicated to him and St. John the

Baptist, both of them being regarded as eminent Christian patrons of Masonry. Since then Masons have ever celebrated the 24th of June in commemoration of St. John the Baptist, and the 27th of December in commemoration of St. John the Evangelist.

THE MYSTERIOUS ORGANIST—A MASONIC BROTHER.

A LEGEND OF THE RHINE.

YEARS ago, at the grand cathedral overlooking the Rhine there appeared a mysterious organist. The great composer who had played the organ so long had suddenly died, and everybody, from the King to the peasant, was wondering who could be found to fill his place, when one bright Sabbath morning, as the sexton entered the church, he saw a stranger sitting at the crape-shrouded organ. He was a tall, graceful man, with a pale but strikingly handsome face, great, black, melancholy eyes, and hair like the raven's wing for gloss and color, sweeping in dark waves over his shoulders. He did not seem to notice the sexton, but went on playing, and such music as he drew from the instrument no words of mine can describe. The astonished listener declared that the organ seemed to have grown human—that it wailed and sighed and clamored, as if a tortured human heart were throbbing through its pipes.

When the music had at length ceased the sexton hastened to the stranger and asked :

"Pray, who are you, sir?"

"Do not ask my name," he replied, "I have heard that you are in want of an organist, and I have come here on trial."

"You'll be sure to get the place," exclaimed the sexton. "Why, you surpass him that's dead and gone, sir."

"No, no, you overrate me," resumed the stranger, with a smile ; and then, as if disinclined to conversation, he turned from old Hans and began to play again. And now the music changed from a sorrowful strain to a grand old pæan, and the mysterious organist—

" Looking upward, full of grace,
Plays still from a happy place—
God's glory smote him in the face,"

and his countenance seems not unlike that of St. Michael, as portrayed by Guido.

Lost in the melodies which swelled around him, he sat with his "far seeing" eyes fixed on the far distant sky, a glimpse of which he

caught through an open window, when there was a stir about the church door, and the royal party came sweeping in. Among them might be seen a bright young girl, with a wealth of golden hair, eyes like the violet's hue and lips like wild cherries. This was the Princess Elizabeth, and all eyes were turned towards her as she seated herself in the velvet cushioned pew appropriated to the court. The mysterious organist fixed his eyes upon her, and went on playing. No sooner had the music reached her ears than she started, as if a ghost had crossed her path. The blood faded from her crimson cheek, her lips quivered, and her whole frame grew tremulous. At last her eyes met those of the organist in a long, yearning look, and the melody lost its joyous notes and once more wailed and sighed and clamored.

"By faith," whispered the King to his daughter, "this organist has a master hand. Hark ye, he shall play at your wedding."

The pale lips of the Princess parted, but she could not speak—she was dumb with grief. Like one in painful dream, she saw the pale man at the organ, and heard the melody which filled the vast edifice. Ay, full well she knew who it was and why the instrument seemed breathing out the agony of a tortured heart.

When the services were over, and the royal party had left the cathedral, he stole away as mysteriously as he came. He was not seen again by the sexton till the vesper hour, and then he appeared in the organ loft and commenced his task. While he played a veiled figure glided in, and knelt near a side shrine. There she remained until the worshipers departed, when the sexton touched her on the shoulder and said :

"Madam, every body has gone but you and me, and I wish to close the doors."

"I am not ready to go yet," was the reply ; "leave me—leave me !"

The sexton drew back into a shady niche, and watched and listened. The mysterious organist still kept his post, but his head was bowed upon the instrument, and he could not see the lone devotee. At length she rose from the aisle, and moving to the organ loft paused beside the organist.

"Bertram !" she murmured.

Quick as thought the organist raised his head. There, with the light of a lamp suspended to the arch above falling full upon her, stood the Princess who had graced the royal pew that day. The court dress of velvet, with its ermine trimmings, the tiara, the necklace, the bracelets, had been exchanged for a gray serge robe and a long thick veil, which was now pushed back from the fair, girlish face.

"Why are you here, Bertram ?" asked the Princess.

"I came to bid you farewell ; and as I dare not venture into the palace, I gained access to the cathedral by bribing the bell-ringer, and

having taken the seat of the dead organist, let my music breath on the adieu I could not trust my lips to utter."

A long moan was the only answer, and he continued :

"You are to be married on the morrow?"

"Yes," sobbed the girl. "Oh ! Bertram, what a trial it will be to stand at yonder altar, and take upon me the vows which will doom me to a living death."

"Think of me," rejoined the organist. "Your royal father has requested me to-day at the wedding, and I have promised to be here. If I were your equal I could be the bridegroom instead of the organist ; but a poor musician must give you up."

"It is like rending my soul and body asunder to part with you," said the girl. "To-night I may tell you this—tell you how fondly I love you, but in a few hours it will be a sin ! Go, go, and God bless you."

She waved him from her, as if she would banish him while she had the power to do so, and he—how was it with him ? He arose to leave her, then came back, held her on his heart in a long embrace, and with a half smothered farewell, left her.

The next morning dawned in cloudless splendor. At an early hour the cathedral was thrown open, and the sexton began to prepare for the wedding. Flame-colored flowers nodded by the wayside—flame-colored leaves came rushing down from the trees and lay in heaps upon the ground ; and the ripe wheat waved like a golden sea, and berries drooped in red and purple clusters over the rocks along the Rhine.

At length the palace gates were opened, and the royal party appeared, escorting the Princess Elizabeth to the cathedral, where her marriage was to be solemnized.

It was a brave pageant—far brighter than the untwined foliage and blossoms were the tufts of plumes which floated from the stately heads and festal robes that stream down over the housings of the superb steeds. But the Princess, mounted on a snowy palfrey, and clad in snow white velvet, looked pale and sad ; and when, on nearing the church, she heard a gush of organ music, which, though jubilant in sound, struck on her ear like a funeral knell, she trembled and would have fallen to the earth had not a page supported her. A few minutes afterwards she entered the cathedral. There, with his retinue, stood the royal bridegroom, whom she had never before seen. But her glance roved from him to the organ-loft, where she had expected the mysterious organist. He was gone, and she was obliged to return the graceful bow of the King, to whom she had been betrothed from motives of policy. Mechanically she knelt at his side on the altar stone ; mechanically listened to the service and made the responses.

Then her husband drew her to him in a convulsive embrace, and whispered :

"Elizabeth, my queen, my wife, look up?"

Trembling in every limb, she obeyed. Why did those eyes thrill her so? Why did that smile bring a glow on her cheeks?

Ah! though the King wore the royal purple, and many a jeweled order glittered on his breast, he seemed the same humble person who had been employed to teach organ music, and had taught her the lore of love.

"Elizabeth," murmured the monarch, "Bertram Hoffman, the mysterious organist, and King Oscar (the Royal Freemason) are one. Forgive my stratagem. I wished to marry you, but I would not drag to the altar an unwilling bride. Your father was in the secret."

While tears of joy rained from her blue eyes, the new made queen returned her husband's fond kisses, and for once two hearts were made happy by a royal marriage.

WE are under obligations to Grand Secretary, Brother ABEL, and Assistant Grand Secretary, Brother OWEN, for favors shown, and for access to reports and other works on file in their office. Also, to several brethren for assistance in establishing the MIRROR. We desire again to ask of the brethren on this Coast their hearty and zealous aid in this, our mutual work, by soliciting subscriptions, and by furnishing any interesting matter from their various jurisdictions. Communications are solicited, also, questions on Masonic jurisprudence.

GRAND LODGES OF THE PACIFIC COAST.

THE Twentieth Annual Communication of the Grand Lodge of California will be holden at the Masonic Temple, in the City of San Francisco, commencing on Tuesday, the 12th day of October, A. L. 5869, at Ten o'clock, A. M.

GRAND OFFICERS.

M.: W.: Charles Marsh, Grand Master.
 R.: W.: Leonidas E. Pratt, Deputy Grand Master.
 R.: W.: Theodore G. Cockrill, Senior Grand Warden.
 R.: W.: Frederick F. Barss, Junior Grand Warden.
 V.: W.: James Laidley, Grand Treasurer.
 V.: W.: Alexander G. Abel, Grand Secretary.
 V.: Rev. William H. Hill, Grand Chaplain.
 W.: Frank M. Pixley, Grand Orator.
 W.: Lawrence C. Owen, Assistant Grand Secretary.
 W.: James F. Kingsley, Grand Lecturer.
 W.: Bennet Pulverman, Grand Marshal.
 W.: Benjamin Akerly, Grand Bible Bearer.

W.: Charles E. Hutton, Grand Standard Bearer.
 W.: Benjamin N. Bugbey, Grand Sword Bearer.
 W.: John S. Ward, Senior Grand Deacon.
 W.: Melvin J. Gilkey, Junior Grand Deacon.
 W.: Harrison Jones, and W.: Geo. F. Mallett, Grand Stewards.
 W.: Samuel D. Mayer, Grand Organist.
 W.: Edward J. Smith, Grand Pursuivant.
 W.: James Oglesby, Grand Tyler.

TRUSTEES MASONIC HALL FUND.

V.: W.: James Laddley. W.: Richard Dale. W.: George C. Hickox.

THE Fifth Annual Communication of the Grand Lodge of Nevada will be holden at Masonic Hall, in the City of Virginia, commencing on Tuesday, the 21st day of September, A. L. 5869, at ten o'clock, A. M.

GRAND OFFICERS.

M.: W.: George W. Hopkins, Grand Master.
 R.: W.: Richard T. Mullard, Deputy Grand Master.
 R.: W.: George Robinson, Senior Grand Warden.
 R.: W.: David Cohn, Junior Grand Warden.
 V.: W.: Samuel H. Robinson, Grand Treasurer.
 V.: W.: William A. M. Van Bokkelen, Grand Secretary.
 V.: Rev. Cornelius Yager, Grand Chaplain.
 W.: Robert H. Taylor, Grand Orator.
 W.: James Inch, Grand Marshal.
 W.: Michael Fitzgerald, Grand Standard Bearer.
 W.: Adolphus Walters, Grand Sword Bearer.
 W.: Charles F. Brant, Grand Bible Bearer.
 W.: Charles D. McDuffie, Senior Grand Deacon.
 W.: William A. Waltus, Junior Grand Deacon.
 W.: Robert Robinson, and W.: Henry S. Fish, Grand Stewards.
 W.: Nathaniel A. H. Ball, Grand Organist.
 W.: James Locher, Grand Pursuivant.
 W.: Elbert S. Kincaid, Grand Tyler.

THE Nineteenth Annual Communication of the Grand Lodge of Oregon will be holden on the Monday next preceeding the 24th of June.

The proceedings of this Grand Lodge, for 1869, has not been received at the office of the Grand Secretary of the Grand Lodge of California, and we are unable to give a list of the Grand Officers for the present Masonic year.

THE Second Annual Communication of the Grand Lodge of Idaho will be holden on the first Monday in October, A. L. 5869.

GRAND OFFICERS.

M.: W.: George H. Coe, Grand Master.
 R.: W.: George W. Paul, Deputy Grand Master.
 R.: W.: James W. Brown, Senior Grand Warden.
 R.: W.: George T. Young, Junior Grand Warden.
 V.: W.: Samuel B. Connelly, Grand Treasurer.

V.: W.: P. E. Edmondson, Grand Secretary.
 W.: John Kennolly, Grand Marshal.
 W.: A. J. Brown, Grand Standard Bearer.
 W.: L. P. Mikkelson, Grand Sword Bearer.
 W.: F. B. Britten, Senior Grand Deacon.
 W.: John Merrill, Junior Grand Deacon.
 W.: M. McCormick, and W.: A. J. Davis, Grand Stewards.
 W.: J. M. Cannady, Grand Pursuivant.
 W.: J. D. Galbraith, Grand Tyler.

THE Third Annual Communication of the Provincial Grand Lodge of British Columbia, will be holden at the City of Victoria, commencing May 1st, A. L. 5870.

GRAND OFFICERS.

R.: W.: J. W. Powell, Prov. Grand Master.
 R.: W.: N. J. Neustadt, Deputy Prov. Grand Master.
 R.: W.: R. H. Adams, Substitute Prov. Grand Master.
 R.: W.: Simeon Duck, Senior Grand Warden.
 R.: W.: S. D. Levi, Junior Grand Warden.
 V.: W.: J. Robertson Stewart, Grand Treasurer.
 V.: W.: H. F. Helsterman, Grand Secretary.
 V.: W.: George Grant, Grand Clerk.
 V.: Rev. Thomas Somerville, Grand Chaplain.
 W.: W. M. Wait, Senior Grand Deacon.
 W.: J. C. Hughes, Junior Grand Deacon.
 W.: W. Dalby, Grand Architect.
 W.: Jonathan Nutt, Grand Bible Bearer.
 W.: J. Gillan, Grand Director of Ceremonies.
 W.: Coate M. Chambers, Grand Organist.
 W.: Dr. W. Jackson, Grand Sword Bearer.
 W.: P. J. Hall, Grand Tyler.

THE Twelfth Annual Communication of the Grand Lodge of the Territory of Washington, will be holden at Olympia, commencing on the 16th day of September, A. L. 5869.

GRAND OFFICERS.

M.: W.: Benjamin E. Lambard, Grand Master.
 R.: W.: Frederick Stine, Deputy Grand Master.
 R.: W.: William Bratton, Senior Grand Warden.
 R.: W.: Oliver C. Sharey, Junior Grand Warden.
 V.: W.: Benjamin Harned, Grand Treasurer.
 V.: W.: Thomas M. Reed, Grand Secretary.
 V.: Rev. P. E. Hyland, Grand Chaplain.
 W.: W. S. Jameson, Grand Marshal.
 W.: Charles Byles, Grand Bible Bearer.
 W.: D. C. H. Rothschild, Senior Grand Deacon.
 W.: J. M. Elson, Junior Grand Deacon.
 W.: Robert S. Moore, Grand Standard Bearer.
 W.: A. E. Young, Grand Sword Bearer.
 W.: Robert Frost, and W.: James Byles, Grand Stewards.
 W.: Jacob L. Myers, Grand Tyler.

THE
MASONIC MIRROR,

DEVOTED TO

THE INTERESTS OF MASONRY OF THE PACIFIC COAST

VOL. I.—OCTOBER, 1869.—No. 2.

DIGEST OF MASONIC LAW.

EVERY well informed Mason will agree with us in the assertion, that there is a strange lack of Masonic knowledge in Lodges, and among Masons generally. This ignorance even extends to the officers of Lodges, who ought, at least, to be posted in the ordinary government of a Lodge, if not, in Masonic jurisprudence. We make Masons of good men and true, but when thus made, the work has but just commenced. The full light which good men receive at their raising to the sublime degree, is but the light by which they are to learn the principles, objects, ancient charges and history of the Order. Instead of simply learning, parrot-like, the work, and then considering themselves proficient in the great science, which comprises within itself all sciences, and upon this seek to climb higher and still higher in Masonry, it is the duty of the novitiate to learn something of the Temple of Knowledge whose threshold he has but just passed, before seeking a higher fane. This can only be done by reading and study. Did Masonry consist of show and exhibition, then might the novitiate have an object in hurrying through its different chambers until he could look down from the highest tower of the great Temple, only, however, to remark the emptiness of the structure. But true Masonry discountenances show and parade, and its Temple is a storehouse of knowledge, wherein we may learn lessons of life in all life's various departments, teaching the novitiate his duty to his God, to the world, and to himself. There is also to learn, a code of Masonic common law,

more ancient than the common law of England, or the civil law of Rome, which all should study, and of which, officers especially, should make themselves familiar. We propose to place within the reach of all, the means of gaining familiarity with this Masonic code, by the publication of a complete Digest of Masonic Law, gathered from the most eminent authorities, comprising the decisions of the Grand Lodges of the world, so far as we can gain access to those decisions. The preparation of such a work, we are aware, will be attended with much labor, care, research, and trouble. But the great benefit which the Lodges, and Masons generally will receive from such a digest, will fully compensate for its preparation. It will also save much correspondence and trouble to the Grand Master and Grand Secretary, in settling disputed points. Here every Mason will have the law before him, and can learn it, if so inclined, and thus prepare himself to act understandingly on all questions, and in all cases, both in and out of the Lodge. A proper knowledge of Masonic law would prevent much trouble in Lodges, and add greatly to the harmony of the Order. Especially should those who aspire to the honors of office in a Lodge be well posted in the law, that they may govern understandingly in all matters. It is for the good of the Order therefore, that we undertake this arduous work, trusting the brethren will appreciate the labor, and receive benefit from the work.

We shall commence the publication of the digest in the next number of the MIRROR.

AN OLD RECORD.

IN the 76th page of the oldest of the existing minute books of Mother Kilwinning, there occurs the following entry :

"At the Ludge of Kilwinning the twentie day of December, 1677 yearis, the hail Deacons and Wardanes and rest of the Bretherin, considering the love and favor shown to us be the rest of the Bretherin, of the Cannigate in Edinburgh, ane part of our number being willing to be booked and enroled, the sd day gave power and libertie to them to enter, receave, and pass any qualified persons that they think fitt, in name and behalf of the Ludge of Kilwinning, and to pay their entrie and booking money due to the said Ludge, as we do ourselves, they sending on of their number to us yearly, and we to do the lyk ty them if need be. . . . William Cowan (deacon)."

ETYMOLOGY OF THE TERM "COWAN."

BY MATHEW COOKE.

THE term *Cowan* has, among our brethren of the Free and Accepted Craft, a meaning and signification of its own, which is so well understood by every Mason, that there is no reason to speculate upon its masonic interpretation here; but there is a dearth of information among us as to whence the term is derived, and what was its original import, and a note on this part of the inquiry may, perhaps, be interesting to our readers.

In the sense understood by us, it will be sufficient if we quote one or two examples of the use of the word in question; thus in a song, "Once I was blind, and could not see," we have the following as part of the last verse:—

"Then round and round me he did tie
A noble ancient charm,
All future darkness to defy,
And ward off *cowan's* harm."

And in another song we are told—

"How happy are the ancient brave
Whom no false *cowan* can deceive."

Whilst another, entitled "We Brethren Freemasons," declares—

"The name of a *cowan* we'll not ridicule
But pity his ign'rance, nor count him a fool."

This term, too, has not been without its difficulties to many of the writers on Freemasonry, whether charlatans or not, and without giving undue prominence to the catchpenny tribe, one of the most popular of these revelation-mongers says, in a note: "the word *cowan* is a flash word peculiar to Masons. It signifies an enemy, but formerly was expressive of kings and all those who had the power to prosecute, and who did persecute the associated Masons."

In Preston's Illustrations, 13th edition, page 80, is a note to the "Ancient Charges," in which it is stated, "Twelvethly, That a master or fellow made not a mouldstone, square nor rule, to no lowan" (this no doubt should be *cowan*); nor let no lowan worke within their Lodge, nor without to moulde stone." And in Dermott and Harper's *Ahiman Rezon*, 7th edition, 1807, among the ancient charges, No. V., entitled "Of the Management of the Craft in Working," p. 37, it says: "But Free and Accepted Masons shall not allow *cowans* to work with them, nor shall they be employed by *cowans* without an urgent necessity; and even in that case they must not teach *cowans*, but must have a separate communication: no laborer shall be employed in the proper work of Freemasons."

Now these two extracts positively refer to an operative class called *cowans*; and it occurred to me that as we symbolize many other matters connected with the handicraft of Masons, so we have treated the *cowans*; and as speculative Masonry long held its headquarters in Scotland, the word might possibly be of Scotch extraction. For this I had reference to a work published in two volumes folio, in Edinburgh, 1808, with a supplement of two volumes folio, published in 1825, and an abridgement in one volume 8vo, published in 1846, in all three of which the word *cowan* is given. And in that work we have the following definitions:

"COWAN, *s.* A fishing boat, etc. •

"COWAN, *s.* 1. A term of contempt, applied to one who does the work of a mason, but has not been regularly bred. (Scottish.)

"2. Also used to denote one who builds dry walls, otherwise denominated a *dry-dyker*. (Scottish.)

"A boat carpenter, joiner, *cowan* (or builder of stone without mortar), gets 1s. at the minimum and good maintenance.' (P. Morven, Argylshire Statistical Account, x. p. 267.)

"' *Cowans*, masons who build dry stone dykes or walls.' (P. Halkirk, Caltnesshire Statistical Account, xix, p. 24.)

"In the Suio-Gothic, or Ancient language of Sweden, it is *kujon* or *kughon*, a silly fellow, hominen imbellum, et cujus capiti omnes tuto illudunt, *kujon* appellare, moris est (Thre, Glossarium Suido-Gothicum, 2 vols., fol., Upsal, 1769.) French; *Coion*, or *coyon*, a coward, a base fellow (Cotgrave's French English Dictionary, fol., Lond., 1650;) Qui fait profession de lachete, *ignavus*. (Trevoux Dictionnaire, Universal Francois et Latin, de 7 vols., fol., Paris, 1742.) The editor of this dictionary deduce it from the Latin *quietus*. But the term is evidently Gothic. It has been supported by the Franks, and is derived from *kufw-a* suppressere, insultare."

The supplement stating,—

"COWAN, *s.* 2. Applied to one who does the work of a mason, *add*; COWANER is the only term used in this sense in Lothian."

So also on referring to DYKER, Jamieson tells us,—

"DIKE, DYK, *s.* 1. A wall, whether of turf or stone. (Derived from the Scottish.)

"A ditch; as in English, although not obsolete.

"DIKER, DYKER, *s.* A person whose employment is to build inclosures of stone generally without lime; often called a *dry diker*. (Derived from the Scottish.)

"The *dyker*, as he is called, gets from £2 to £3 sterling, and sometimes more, for three months in summer. (P. Tarland, Aberdeenshire Statistical Account, vi. p. 209.)"

From the foregoing it is presumed that *cowan* is derived in a twofold

sense, the French application of the term suiting the speculative Mason, the Scottish, the operative Mason; and from the charges above quoted, equally applicable in both senses to the Free and Accepted Mason. The Scottish *cowan*, according to the operative craft, was a builder of walls of unhewn stone, and they were piled one on the other, either with or without mortar or mud, as is to be seen in Gloucestershire and the lower part of Oxfordshire at the present time; and the stringent law that ordered no master or fellow to set him a mould-stone, was made for the purpose of guarding their art from the uninitiated, so that those who only could pile rough materials on each other should not invade the trade of a mason, or one that could both set and square the perfect ashler.

No intelligent Freemason can be a proscriptive bigot, either in religion or politics. The lessons of universal brotherhood, taught in the lodges, impress him with the conviction that forbearance, forgiveness, liberty and charity are indispensable to the maintenance of catholic brotherhood.

THE LEARNING OF MASONRY.

To those who have never taken a look into the store house of Masonic knowledge, and therefore have no conception of what, or how much there is to be learned. We commend the reading of the following extract from an address of Brother Frank M. Pixley, delivered before Golden Gate Lodge in 1887.

"The time given me for the preparation of this address has been faithfully employed. With access to the very excellent library of the Grand Lodge, and employment of all the leisure I could afford from the duties of an active working profession, with hasty perusal of a few works, and brief glimpses at others, I have just had sufficient time to give me some idea of how much there is to study. I have but caught a glimpse of the profound learning involved in the study of masonic history. I cannot even now catalogue the one hundredth part of those men distinguished for their learning in the past who felt it no vain thing to investigate the history and examine the profound lore hidden in the arcana of the mystic society whose history runs back into the twilight of ages. Its traditions involve the student in the contemplation and investigation of probabilities older than the art of letters, older than civilization or religion, contemporaneous with the earlier races of men."

LIFE—WHAT IS IT?

LIFE is something more than mere existence. The ass upon its thistles exists. The reptile that creeps upon its belly and eats its allowance of dust, *exists*. If it was but simply to exist, then life would not be worth the living.

Life is complex. It is a science to the student. It partakes of the human and the divine, the mortal and the immortal, the animal and the supernal.

"Know thyself," saith the sage—but who heeds the advice? Who stops to inquire for knowledge concerning that in which he is most interested? To live correctly, man *should* know himself. To know one's self requires study. To study, mankind must pause, and cease the headlong rush through the world. Stop a moment and think.

Why this whirlpool, this rush and commotion, this uneasy, fictitious, feverish existence? Why go fretting, fuming, worrying nervously through life, cutting short your days here, with no thought or provision for the hereafter. The bounds of this existence are three score years and ten only. The hereafter is a boundless eternity. Is this fleeting existence, a span, a breath, a tick of the clock, all there is of life? No, life never ends. The lamp once lighted never goes out. The creations of the Eternal are as eternal as their author, not even the smallest atom or most debased thing being subject to annihilation. Think, then, of the eternity of life, and say if man is created simply to exist.

Did you ever disturb a nest of ants, and watch them as they rush furiously hither and thither, one with an egg another with a straw, three or four tugging away at an immovable object, here a clash between two, a fight even to the death; there a pitched battle between factions; hundreds and thousands rushing objectless, apparently, in every direction.

Look out upon the world and see if you do not discover a very large ant's nest, with all the varying features of the family of insects noted above. How many of this mass of humanity ever take into consideration for a moment the true principles of life.

This life is but the common school in the great plan of progression. If we improve our time rightly, the days will not only be made up of golden moments and happy hours, but we shall be fully prepared for the examination at the close of our earthly term, and graduate with honor to the higher sphere of the life hereafter. If in this our Entered Apprentice life, we maintain a tongue of good report, learn well our work, circumscribe our desires, and keep our passions within due bounds, we shall, at the proper time, be advanced, and admitted to the great MIDDLE CHAMBER.

But if life is wasted, or worse than wasted, by excesses, debauchery, or infamy, or like the wild beast of the forest, we use life but to prey upon our fellow mortals; or, less positive in nature, life is made up of petty, malignant acts and purposes, then, when too late, we shall awake to the fact that it would have been far better, in this and the after life, had we lived for a higher and nobler purpose than that of mere existence.

Two start their life-travel together—one maintains a just and upright character, deals justly with all mankind, courts the virtues, stores the mind with knowledge, and the heart with charity and benevolence—how well he is rewarded even in this life by such a course.

The other enters upon a life of fraud. Instead of justice, love and grace, each worth to man the mission of a God, injustice, hate, uncharitableness, triequal reign, that make his heart a hell; or perhaps he starts forth on a life of debauchery, the flesh soaking up the soul as a sponge does water, seeking nothing higher than that which ministers to appetite and passion, and goes down to death stultified, when one generous feeling, one great thought, one deed of good would make life longer seem, and open a way for advancement in the future life. "Men never will be wise till they are fools forever. Beginnings are alike, it is ends that differ. One drop falls, rests, and dries up—but a drop; another begins a river; and one thought settles a life, an immortality." We cannot live too slowly to be good and wise, and happy, nor too much by line and square.

What is life? It is to live each moment in deeds, in upright thoughts, not breaths; in feelings, not in figures on a dial. He most lives who thinks most—feels the noblest, acts the best. It is life to labor in the great social field—help make the world better; do something that shall tend to lift men, morals manners up to a purer height, when all men's rights and duties shall be clear, and charitably exercised and borne; when education, conscience, good deeds, shall have fast sway, and crime shall be cast out as were the demons of old; when truth shall reign, nature be enthroned, and man sublimed. For this are orders of fraternal relations instituted, all teaching the right way of life; all tending to make man better, happier, exalting our natures and pointing out the better way that ends not here but continues on parallel with eternity.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;
Footprints, that perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

THE SANCTITY OF AN OATH.

THE following elegant paragraph from the great argument of Evarts, one of the counsel of the President, before the Court of Impeachment on the 26th June, 1868, is not inappropriate to our pages :—

“Truth to the moral world is what gravitation is to the material world. It is the principle on which it is established and coheres. The adaptation of truth to the affairs of men is in human life what the mechanism of the heavens is to the principle which sustains the forces of the globe. Duty is acceptance of obedience to these ideas, and this, once again, secures the operation that was intended. When, then, you have been submissive to that oath, that faith among men which, as Burke says, holds the moral elements of the world together, and that faith in God which binds the earth to His throne, subdues you to the service of truth and justice. The purity of the family and sanctity of justice have ever been cared for and will ever be cared for by the Ever Living Guardian of human rights and interests, who does not neglect what is essential to the human race and its advance. The furies, in old mythology, had charge of the sanctity of an oath. The imaginations of the prophets of the world have sanctified the solemnity of an oath and have peopled the places of punishment with oath-breakers. All the tortures and torments of history are applied to public servants who, in betrayal of sworn trusts, have disobeyed this high, this necessitous obligation, without which this high fabric of society falls into pieces. Now, I do not know why or how it is that we are so constituted; yet so it is. The moral world has its laws as well as the material world. Why a point of steel lifted over a temple or home should draw the thunderbolt and speed it safely into the ground, I know not; how in our moral constitution an oath lifted to Heaven can draw from the great swollen cloud of passion, and of interest, and of hate, its charge, I know not. But so it is, and be sure that loud and long as those honorable Managers may talk, although they speak in the voice of all the people of the United States, and bold persuasions that you shall not obey a judicial oath, I can bring against it but a single sentence and a single voice; but that sentence is a commandment, and that voice speaks with awe :—‘Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.’ The moth may consume the ermine of the Supreme Court, whose robes you wear; rust may corrode, Senators, the sceptre of your power; nay, Messrs. Managers, time even shall devour the people whose presence beating against the doors of their Senate House you so much love to taunt and menace; but ‘as to the word which I have spoken, heaven and earth may pass away, but no jot or tittle of it will fail.’”

OUR WORKING TOOLS.

By REV. MARSHALL B. SMITH, P.M., 32°, GRAND CHAPLAIN G.L.
NEW JERSEY.

Now, in the years of manhood,
Ere we feel the chill of age,
With the coming of the sun-light,
Let us grasp the craftsman's GAUGE;
Let us heed its earnest lessons
In youth and manhood's prime;
And by *work*, and *love*, and *worship*,
In faith "redeem the time."

Let us take the mystic GAVEL,
And the holy work begin
Of divesting mind and conscience
Of each secret vice and sin;
And thus each shall be fitted,
As a tried and living stone,
For that house no man hath bullded,
Where Jehovah hath His throne.

Let us all our words and actions
Be tested by the SQUARE,
And, walking on the LEVEL,
Each with each our blessings share;

Before God and our fellows,
Let us upright be and true;
By the PLUMB each day adjusted
Our life of labor through.

And, amid the stir and clamor
Of this stirring-clamorous age,
When brother strives with brother,
And the storms of conflict rage,—
Let us grasp the mystic TROWEL,
The Master-craftsman's tool,
And as we spread the cement
Fulfil Love's *Golden Rule*.

Until our labor's finished
In the quarries of the soul,
We shall doff the laborer's garments
And reach the toiler's goal;
Then the craftsman's snowy APRON
To each in turn shall be
The *earnest*, no less than *symbol*,
Of lamb-like purity.

 THE MASONS WE NEED.

[From an oration delivered before the Lodge of Journeymen Masons, Edinburgh,
in honor of the memory of Brother JAMES SMITH, for twenty-four years
Treasurer of the Lodge.]

OUR deceased brother was a sincere, downright honest man. He was one of the few persons in the world to whom we would readily entrust our reputation. He had no flummery, no pretence. He made no promises which he did not fulfil; he held out no hopes which he did not realize. We were not deceived and disappointed by him. He did not come before us flaunting with masonic jewels, and boasting of his masonic knowledge, his masonic services, and his attachment to masonic principles. He did far better. He showed what the principles of Masonry are by his actions. He showed that its justice, its fortitude, its temperance, its truth, its brotherly sympathy, and charity, were the objects of his affection; that they were implanted in his nature, and bore their legitimate fruits. He was, in short, a real man, and no sham. We have Freemasons now-a-days that can be regarded as nothing better than sounding brass or tinkling cymbals. Great is

their noise, their display, and their pretended regard to the requirements of our Order; but strip them of the cloak which they wear, and you will find them full of fraud, falsehood, calumny, intemperance, and every abomination. Such men are a disgrace and a source of weakness to the society with which they are connected. They may, it is true, sometimes receive applause; they may be taken under the wing of men in power, and patted, caressed, and encouraged; they may even gain triumphs, and be surrounded by troops of sycophants; but, it is fortunate, it is satisfactory, that they cannot long play the impostor. It is beyond their power to conceal their knavery. The Ethiopian could as well change his skin, or the leopard his spots. They are soon seen in their true colors. They soon stand forth detected and exposed; and then, by a righteous retribution, shame and discredit overwhelm both them and their abettors. But our late brother had no disguise to take off. He was no moral assassin under a mask. He was no preacher of purity and righteousness, while inwardly he was full of corruption, and secretly practised the grossest iniquities. His virtues and his sturdy independence reflected honor on our ancient institution. It is by such men that its stability is maintained, because it is by finding such men within its pale, that the well-ordered are induced to join its ranks.

THE ARAB'S PROOF.

SOME years ago, a Frenchman, who, like many of his countrymen, had won a high rank among men of science, yet who denied the God who is the author of all science, was crossing the great Sahara, in company with an Arab guide. He noticed with a sneer, that at certain times, his guide, whatever obstacle might arise, put them all aside, and kneeling on the burning sands called on his God.

Day after day passed, and still the Arab never failed, till at last one evening the philosopher, when he rose from his knees, asked him, with a contemptuous smile, "How do you know there is a God?" The guide fixed his burning eye on the scoffer for a moment in wonder, and then said, solemnly, "How do I *know* there is a God? How did I know that a man and not a camel passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," and he pointed to the sun, whose last rays were flashing over the lonely desert, "THAT footprint is not that of a man."

FORMS AND CEREMONIES.

THERE is a peculiar principle planted in man, that inclines him to delight in forms and ceremonies. This principle is not confined to man alone, but extends throughout the Created Universe.

How tenacious of forms are the little ants—did you ever watch them, in the routine of their daily labor, in their line of march, and on their field of battle?

Then there is the honey bee; what an observer of forms and ceremonies is this small, but useful insect, with its idolized queen.

Contemplate the beaver in his works; the wild horse in their cavalcades of perfect order; the various animal tribes up to man, and from man to the Great First Source—all governed by the same principles of forms and ceremonies.

It were just as easy for the great Architect of the Universe to have spoken this world into existence, as to have used forms and ceremonies to accomplish the great design. But then, in that case, the great plan would have lost its beauty of simplicity. It might have been more wonderfully and mysteriously grand, but too hard, by far, for human minds to grasp. How beautiful to contemplate the great Jehovah moulding from chaos this world of ours, and hanging it out in space! the different forms and changes through which it passed ere it became suitable for the habitation of man, whose creation was yet in embryotic form in the mind of the great Creator. After moulding man from the clay or earth, forming him in the exact image of himself, he breathed into his nostrils the principle of life, which set the complicated machinery in motion, and man became a living soul.

Thus we might pursue the subject, and show how God always works by forms and ceremonies, and caused his chosen people to practice the same. Thus was the principle implanted in man by his Creator, and being congenial to his nature should be observed.

Some, less favored in their creation, see no beauty in the forms and ceremonies practiced by society in general, and the different benevolent societies in particular, and seek to stigmatise them with appropriate epithets. We pity the poor being who is thus deprived of much of the enjoyment which the Creator designed for man, and who, instead, makes himself miserable over the enjoyment of others.

Forms and ceremonies we must needs have in all our various transactions with one another, whether of a public or private nature. It serves to please, to instruct, to make agreeable, and is the best medium for raising man in the scale of being, and inculcating in him the attributes of perfection, bringing him into closer resemblance to his Divine Maker. Thus it is, by forms and ceremonies that the greatest truths are inculcated, the most lasting impressions made, and the

heart of man easiest affected. Without forms and ceremonies we would have anarchy instead of well regulated governments, and society would resolve itself back to chaos.

Our Masonic brethren may congratulate themselves in the antiquity of their forms and ceremonies—the hoary centuries have pronounced them “very good.”

WHAT MASONRY WAS FOUND TO BE.

ONE of the most experienced Masons of the day says, in an address ; “You will naturally ask what I have found Freemasonry to be?—What were its developements—its works—its strength—its weakness?” It is difficult to answer these queries in a brief way, but I will reply, in general, by saying that I have found Freemasonry to be the best medium in the world for an honest, tender-hearted, hospitable and interested man to exhibit his good qualities in. In this respect it even exceeds religion, because Masonry brings a man into the confidence of persons whom the church does not reach. It authorizes a brother to speak confidentially to a brother. It gives the force of sworn duty to rebuke, warning, counsel, sympathy, aid. It not only gives its members a language of words, ceremonies, and emblems, which the world knows nothing of, but through its obligations throws fetters of restraint around him, hindering him from doing harm to a brother and binding him to do good. It is a God-conceived, God-sustained, God-favored institution.

Freemasonry, in the heart of a good man, seems to intensify every noble purpose of his nature. It was made for good men and not the evil. It is like those plants which will only grow and bear fruit in fertile soil. In the heart of a righteous man the seed of Masonry will fall as upon the good ground in the Parable, bearing fruits an hundred fold. What incidents I could give you in illustration of this! Every Lodge has members of this sort—men in whom the utmost extent of human ability is exerted under the moral influence of Masonry to do the works of Brotherly Love, Relief, and Truth.

THE TRUE MASON, like the true Christian, amidst all the diversities of opinion, searches for the elevated in desire, for the good in counsel, for the just in works and charitable in conduct. He loves the good, under whatever temple, at whatever altar he may find them.

THE DUTIES OF A MASON TO HIS BROTHER.

[Extracted from an address by De Witt Clinton, Dec. 24, 1793.]

A MASON is bound to consult the happiness and to promote the interests of his brother; to avoid everything offensive to his feelings; to abstain from reproach, censure, and unjust suspicions; to warn him of the machinations of his enemies; to advise him of his errors; to advance the reputation and welfare of his family; to protect the chastity of his house; to defend his life, his property, and, what is dearer to a man of honor, his character against unjust attacks; to relieve his wants and his distress; to instill into his mind proper ideas of conduct in the department of life in which he is called to fill; and, let me add, to foster his schemes of interest and promotion, if compatible with the paramount duties a man owes to the community. If such are the obligations which a man owes to his brother, they are precisely the duties that one Freemason ought to perform to another. Our Order enjoins them as rules from which nothing can justify a deviation, and considers their infraction a violation of honor, conscience, and religion; a prostitution of all that is deemed sacred and venerable among men.

But Masonry does not confine the benignity of her precepts to her followers; she rises higher in the scale of excellence, and enjoins the observance of honor, honesty, and good faith to all men; she espouses the cause of universal benevolence and virtue; she declares as unworthy of her patronage those who violate the laws of rectitude, and her votaries exemplify in their lives the truth of the remark that, although there be vicious men in the Fraternity, yet that they are better than if they were not Masons.

THE WITNESSES FOR MASONRY.

MASONRY, like every other social organization, must appeal for a vindication of its claims to the testimony and character of its members and friends. As an Institution existing in and organized for the benefit of society, it must be measured by human standards, and its claims tested by the application of the same laws that we apply to other Institutions claiming the confidence, and demanding the respect of men.

The evidence upon which Masonry proposes to rest its claims to be regarded as a moral and benevolent association laboring for the elevation of society, must be tested by the application of the same rules and principles as are applied to other evidence. We do not, as Masons,

shrink from the most rigid scrutiny nor shun the most thorough and sifting investigation. Who are our witnesses, and what is their testimony?

The witnesses for Masonry belong to two classes; *i. e.*, the members of our Lodges, and the friends of the Institution who have been close observers of its practical working in society. The Masons themselves are certainly competent witnesses, for they have had every opportunity to make themselves acquainted with the teaching, theory, principles, and practice of Masonry. They know it as presented in the Lodge-room, as taught in the degrees, and as illustrated in its benevolent operations in society. They all testify to the purity of its moral teaching and to the benevolence of its aims and purposes.

Who are these men? Are not their honesty, integrity and veracity unimpeached and unimpeachable? Do we not receive their testimony on all other subjects and in reference to all other interests? Do we not everywhere give decisions on just such evidence, involving, annually, thousands of lives and millions of property? How then can we reject it when offered in vindication of the claims of the Masonic Institution, to morality and benevolence?

To do this would be practically to reject all human testimony as affording reliable evidence, on any subject, or in regard to any interest.

What is the testimony of the friends of the Institution, who ground their opinion of Masonry upon a careful observation of its practical workings? They universally regard it as an organization that has done and is still doing a great deal for the moral elevation of society, and the alleviation of the suffering sorrow and want that affects humanity.—*Square and Compass.*

A BROTHERLY WELCOME.

SINCE the completion of the Pacific railroad, the Tyler's registers of all the Lodges of San Francisco, show the names of large numbers of visiting brethren from the East, from all parts of the East, and the World. These brethren, and all brethren from abroad, are cordially welcomed among us, and we hope the mingling of brethren from all parts of the World will tend to rub off any gathering of local rust, and make us even more Cosmopolitan.

Speaking of this gathering together of the Fraternity, the *California Farmer* says:

"When the vast distance that these citizens of our great Nation have traveled, and the great numbers that have thus come up to greet

their *Brethren on this Coast*, we may know how strong is the *Bond of Love* that binds them.

Whatever cavilers or ignorant men may say against Secret Societies, there is one *great truth* pre-eminently stamped upon the Institution of Masonry—no Society or Institution that has had the name of GEORGE WASHINGTON enrolled as a member, and has had his name, his co-operation and his cordial support, can be other than a Good and Noble Institution, and such from his day to the present has been and ever will be the Institution of Masonry.

The present most interesting and happy visit of these citizens of our Great Republic, will create for our State a wide spread desire, on their return, of tens of thousands of others to know our State and our people.

We rejoice to see the attention and courtesies that have been paid to these *Guests of our State*.

The present arriving of the various associations of men of the Pacific Coast and their reception here, will be found in after years to be the *Pages of History* of the people of San Francisco of 1869. Let then Courtesy, Kindness and Brotherly Love reign in the hearts of men, and this will make the pages of history bright with the Divine illumination of Love and Kindness."

ODORIFEROUS.

THE odor of Musk is wonderfully enduring. When Justinian, in 538, rebuilt what is now the Mosque of St. Sophia, the mortar was charged with Musk, and to this very day the atmosphere is filled with the odor. More than One Thousand Three Hundred Years! And yet the fragrance of noble deeds last longer still. The words Ruth said on that distant day—"Where thou goest, I will go"—will be remembered when the perfumed mortar of St. Sophia is scentless sand.

A SCOTTISH GENTLEMAN in the Prussian service was taken prisoner at the battle of Leutzen, and was conveyed to Prague, along with 400 of his companions in arms. As soon as it was known that he was a Mason, he was released from confinement. He was invited to the table of the most distinguished citizens, and requested to consider himself as a Freemason, and not a prisoner of war. About three months after the engagement an exchange of prisoners took place, and the Scottish officer was presented by the fraternity with a purse of sixty ducats to defray the expenses of his journey.

[From the Masonic Library.]

ANTIQUITIES OF FREEMASONRY,

By the Rev. GEORGE OLIVER, D. D., M. A., S. E.

CHAPTER II.

CONTAINING SEVEN HUNDRED YEARS.

View of Masonry, as it existed from the Creation of the World to the time of Enoch.

"FROM the commencement of the world," says the celebrated Preston, "we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order has had a being." But ancient Masonic traditions say, and I think justly, that our science existed *before* the creation of the globe, and was diffused amidst the numerous systems with which the grand empyrean of universal space is furnished. The great Architect of the universe was the founder of Masonry; and it would be the province of bigotry alone to confine His beneficent revelations to so small a portion of created things as the limited dimensions our earth contains. But there existed in infinite space numberless worlds, before our earth was formed out of chaos; for it would derogate from the attributes of an eternal and self-existent God, to conceive that this great and glorious Being had remained inanimate, and in an useless and dormant state, until the commencement of our history, about 5,800 years ago. Now though we cannot comprehend the nature of that eternity which existed prior to the creation of this globe, yet we are certain that our system does not comprehend the whole of God's created works. With him a thousand years are but as one day; what then is the short and contracted period which forms the bound of our insignificant ball? If we open our capacities, and take an enlarged view of space, beyond the reach of our actual investigations, can we be so blind and faithless as to conceive that it is all vacant and unemployed, when almost every optical improvement demonstrates, by new discoveries, the existence of worlds piled on worlds, too far remote for human art to measure?

These orbs were surely not made for ornament alone, but for use; and as they possess every requisite for the support of animal life, there can be no doubt but they have been created for the residence of intelligent beings, of the same capacities as ourselves; probably of the same nature, and certainly intended for the same immortal destination. On these, or some of them, the Creator has bestowed his blessings from all eternity. They have been possessed of all the privileges we enjoy,

millions of ages before this globe which we inhabit was reduced from nothing into its solid form : privileges perhaps superior to any we can boast, for who can limit the power of God to confer gifts upon his creatures ? Amongst the most valuable of these was speculative Masonry ; for where there exist created beings, there must exist some knowledge of a Creator, and some principle of reverence to Him who can save and who can destroy. And speculative Masonry is nothing else but a system of ethics, founded on the belief of a God, the creator, preserver, and redeemer ; which inculcates a strict observance of the duties we owe to each other, inspires in the soul a veneration for the author of its being, and incites to the pure worship of the Creator.

It may indeed be replied, "If this be true, why is it not recorded in the Holy Scriptures ?" These Books were written, after the apostacy of man, with no other view than to promote his salvation, by explaining the nature of that transgression which introduced death into the world, and made all the posterity of Adam obnoxious to divine wrath ; and pointing out the remedy for sin in the person of Jesus Christ. This being the chief end of Revelation, it would have added little to the furtherance of that grand object to have entered into metaphysical disquisitions on the nature and extent of God's works before the creation of man. The Scriptures, however, are not wholly silent on this head. They proclaim the existence of God before the world was made ; and that Great Being himself declares, that "when the foundations of this globe were laid, the morning *stars* sang together, and all the *sons of God* shouted for joy." The stars referred to in this passage are pre-existent worlds, and the sons of God are the angels of heaven. But to admit that our globe was the first fruits of God's power, is to destroy our most valuable expectations ; for this admission would deny to God the attribute of eternity, and deprive man of his faith and hope ; for a Being could not be worshipped, with full confidence in his power to save to the uttermost, if he possessed any trait of imperfection.

In the beginning of this material world the great Creator sent forth his WORD, and called all things out of chaos, into being. He laid the foundations of this earth on such a solid basis, that they cannot be moved ; he constructed the beautiful-fabric of the universe without the assistance of *axe, hammer, or metal tool* ; lighted, warmed, and ornamented as it is with all its luminous attendant orbs. His work was performed in six successive (periods) and the seventh was proclaimed an eternal sabbath. This division of time into seven parts does not imply that God possessed the power of calling his works into immediate existence, but it affords a striking example of the WISDOM, STRENGTH, and BEAUTY resulting from a methodical arrangement of time and labor ; and to impress on his creatures the propriety and necessity of apportioning one-seventh part of their time to the purpose

of rest and devotion. Hence in the sacred compacts between God and man, the seventh day was uniformly appointed to be kept holy, because, a public and external worship being instituted, a certain and specified time was necessary for its performance; and in the Masonic dispensation the seventh year was a day of rest; and each climateric, or the recurrence of seven times seven years, was celebrated by a solemn jubilee to the Lord.

On the first day (period) God created light, to convince the future man that without light it is impossible to accomplish any benificent or useful undertaking. On this day the necessary division of *labor* and *refreshment* was made by the appointment of day and night. This light was created in the *eastern* part of the hemisphere, and was, according to Aquinas, *Lumen informe, quod quarto die formatum est.*

On the second day (period) creation was expanded; the higher and lower regions of the air were formed; and earth was surrounded with an atmosphere adapted to its nature and qualities, for the refraction and reflection of light, and for the preservation of animal life. The clouds, which are denominated the waters above the firmament, were appointed as vehicles to collect the vapors of the earth, and condense them into the form of fruitful and nourishing mists or showers, that it might bring forth its luxurious productions for the benefit of man.

On the third day (period) the earth was separated from the waters, and filled with herbage fitted to the use of its intended inhabitants. When the all-powerful Word was issued forth, plants and trees sprung up, in all their beauty and all their variety, from the majestic oak to the lowly *acacia*. The forests put forth their strength to afford shelter for quadrupeds as well as the feathered race, and timber for the future use of man. The hills and valleys displayed their exuberant herbage, for nutriment to the animal creation; enlivened with ornamental flowers, whose fragrance perfumed the atmosphere, and heightened the ripening charms of nature. Trees laden with fruit, or bursting into bloom, showed the all-provident care of a bounteous Creator, who brings everything to maturity in its season, for the progressive use of his creatures.

The fourth day (period) was employed in 'the formation of the planets, which were placed in the heavens, glittering like the brilliant lustre of precious stones in a superb diadem, and in disposing the two great lights of heaven so as not only to promote the benefit and happiness of mankind by the light and heat emanating from their beams, but to mark the progress of time, and to divide it into regular periods of days, months, and years. These two great luminaries rule and govern the universe with such amazing regularity, that the returns of day and night, summer and winter, are precisely known, and the purposes of civil life answered to the utmost extent of human wants and

wishes. The sun and moon, with the attendant planets which decorate our system, were formed at this late period of the creation to show that they are *created* beings, and not gods; that man, being apprized of this, might not fall into idolatry, by giving that honor to the creature which is due only to the Creator; for though the sun and moon are justly esteemed the two great lights of heaven, they are but instruments in the hands of God to convey his blessings to the world; and if they be converted into objects of adoration, they become vehicles of the greatest darkness. The sun rises in the *east* to open the day with a mild and genial influence, and all nature rejoices in the appearance of his beams. He gains his meridian in the *south*, and shines with full strength upon the earth, invigorating animate and inanimate matter with the perfection of his ripening qualities. With declining strength he sets in the *west* to close the day, leaving mankind at rest from their accumulated and diversified labors. This is a proper type of the three most prominent stages in the life of man, infancy, manhood, and old age. The first stage is characterized by the blush of innocence, pure as the tints which gild the eastern portals of the day. The heart rejoices in the unsuspecting integrity of its own unblemished virtue, nor fears deceit, because it knows no guile. Manhood succeeds; the ripening intellect arrives at the meridian of its power, and either conveys blessings or curses on all within the sphere of its influence. His strength decays at the approach of old age, his sun is setting in the west; and, enfeebled by sickness or bodily infirmity, death threatens to close his variegated day; and happy is he if the setting splendours of his sun gild his departing moments with the gentle tints of hope, and close his short career in peace, harmony, and brotherly love.

This globe was yet without inhabitants to enjoy the bounties of its Creator; for Providence did not form living creatures until nutriment was provided for their support; on the fifth day, therefore, the waters and the air were furnished with their scaly and their feathered inhabitants. When the word was given, "Let the waters bring forth abundantly the moving creatures that have life," the ocean swelled with the accumulation of its new inhabitants, and all the monsters of the deep, suddenly bursting into life, and astonished at their own existence, pierced through the yielding element which enclosed them, and in trackless paths explored its copious recesses in search of nourishment and places of repose. The winged fowl at God's command rose into life; and all these creatures were ordered to replenish the waters and the earth with their respective species.

On the sixth day (period) Creation was completed. The powerful Word was uttered, "Let the earth bring forth the living creature;" the earth, obedient to His command who made it, instantly yields

cattle and creeping things, and beasts of every kind. Its bowels open ; the lordly lion, the fierce tiger, the unwieldy elephant, the gigantic serpent, burst forth in full-grown strength ; the timid animals scud to their hiding places. The wild beasts seek the forest ; and there, deeply embosomed in its impervious recesses, bury themselves in shade and obscurity. Every creature instinctively seeks shelter and protection in its natural abodes, and all unite to proclaim the glory of their Creator by silent marks of gratitude and praise.

Still the magnificent structure of this universe, furnished with every requisite for ornament and use, was incomplete. It wanted a lord, endowed with power and dignified with reason, to hold all creatures in subjection. Last of all, therefore, God created man, and placed him on the earth, as Lord of the Creation : he gave him universal and unlimited dominion over everything that moveth upon the earth ; he endowed him with the use of speech, gave him an immortal soul, and, during the forty years that he is supposed to have sojourned in Paradise, communicated to him everything necessary to his happiness ; explained to him the several works of the Creation, and pointed out to him the seventh day as a Sabbath, or a day peculiarly consecrated to the solemn purposes of rest and devotion. Thus finished, furnished, and decorated, the Almighty Architect reviewed His workmanship, and pronounced it GOOD ; and then it was solemnly dedicated by the hallelujahs of heaven. The angelic host, in choral symphonies, welcomed Him to His throne in the Grand Lodge above, and all heaven rejoiced at the perfection of created things.

The seventh day was sanctified as an eternal Sabbath, because God rested on that day from the work of Creation. He did not *rest*, in the common accepted sense of the word, from a sensation of weariness, because Omnipotence is not susceptible of the privations and sufferings attached to human nature in its degraded state ; but that, from this example, man might be induced to appropriate one day in seven to rest and worship, and to keep up a perpetual remembrance of the division of time, and the events which took place at the creation of the world ; for, before the invention of letters, some unequivocal institution was necessary, to prevent these important circumstances from being buried in oblivion.

(TO BE CONTINUED.)

SANTA CLARA.—The Brethren of Santa Clara Lodge, No. 34, are quite awake to every good work. On Wednesday evening, Sep. 29th, they had a public Oration by the Rev. J. GIERLOW, 32°, on the Necessity, Genius, and Design of Freemasonry. The hall was crowded, and every body highly edified.

MUSIC IN LODGES.

WE are pleased to notice the growing taste for music in Lodges, and the increased demand for organs for Lodge rooms. Every Lodge should have its organ, and its organized choir of at least three voices, to lead in the opening and closing exercises, and to chant the beautiful exercises in WORK. It is one of the greatest additions to the work of a Lodge, and adds pleasant attractions to the Lodge room. We are a little surprised that any Lodge in San Francisco should be deficient in this respect. With the large number of memberships, certainly, every Lodge in the city should have its choir. Brethren, take pattern after Occidental Lodge, and have your choir in the organ loft, and note the addition it will make to the exercises. Every Lodge in the State can have its choir if the members will only take a little interest in the matter, and meet occasionally for practice. Any Lodge desiring an instrument, if they will send to the Editor of the "MIRROR" he will procure such an instrument as they may want, without commission, and at a reduction from the regular prices, as he is in a position to do so. We cannot refrain from paying Brother Myer, Organist, a high compliment for his proficiency, and zeal.

GRAND LODGE OF OREGON.

THE Nineteenth Annual Communication of the Grand Lodge of Oregon, F. & A. M. was holden at the City of Portland, commencing the 21st day of June, 1869.

There were thirty-one Lodges represented—only one Lodge being unrepresented.

The Grand Master in his Annual Address congratulated the Fraternity upon the peace and propriety which prevailed among the Craft throughout his jurisdiction. He says :

"At no time since the organization of the Grand Lodge, has there been more perfect harmony or better feeling among the members, than at this time."

The Grand Master recommends the abolishment of affiliation fees, as contrary to the ancient customs of the Craft, and of recent origin, and produces the following argument in support of his recommendation. He says :

"For upon what principle of equity can we establish a claim to such fees, I am unable to determine. A Brother pays his initiation fees—pays the usual yearly dues, both before and after his demission, up to the time he applies for admittance in our Lodge upon a demit, then

ought we to require of him further payment simply because he has come to reside among us, and asks to be permitted to assist us in our mystic labors. He is a Master Mason not only where he was made, but all over the civilized world, and as such, so long as he preserves an unsullied reputation, he is entitled to all the rights and privileges that another Brother has, and should not be required to pay more than his brethren. I would recommend that the Grand Lodge abolish all affiliation fees, as contrary to the ancient custom of the Craft."

To affiliation fees he attributes the great cause of there being so many non-affiliated Masons.

We heartily endorse the following sensible, logical and legal strictures of the Grand Master upon "side degrees," and we recommend this portion of his address particularly to the consideration of the Craft. We quote as follows :

"I was both amused and chagrined, a short time ago, to find in one of the newspapers of the city of Portland, under the head of 'Masonic Election of Officers,' an account of an election held in a Lodge called the Eastern Star, where ladies were elected to offices of high sounding names, but offices new in Masonry. I say nothing of the character of these so-called side degrees. They are undoubtedly good in themselves. But I do say they are no part of Free Masonry, and should have no connection whatever with it—that the name of side degrees of Masonry is entirely unauthorized, and should be discountenanced by Masons. And here let me ask, How many among those who are peddling this so-called Masonry, can even confer the first degree of Ancient Craft Masonry? And I hazard little in saying that nineteen in twenty know just about nothing about pure symbolic Ancient York Masonry. The soul-satisfying truths and moral beauties of genuine Masonry, clog upon the palate, and hence they stray away in pursuit of baubles. Not satisfied with the forms of sound words, specific and unequivocal, as transmitted to us by our forefathers, they pile on here and there a vast bombastic array of "tinkling cymbals." The so-called side degrees, are cancerous excrescences on the body of Masonry, and unless healed or cut off, will, ere long, infuse disease through the whole body. Pure and unadulterated symbolic Masonry, is of itself sufficient to fill the mind, and employ the energies of the most exalted intellect in or out of the fraternity."

M. W. Past Grand Master, S. F. Chadwick, wrote the report of the Committee on Foreign Correspondence—reviewing thirty-six Grand Lodge Reports. He pays the following tribute to the Craft in California: "The Grand Lodge of California has been very enterprising in Masonic matters. She is among the first, in her efforts, to extend the area of Masonic greatness. Within her borders, and among her members are to be found ripe scholars, clever men; men ambitious of

noble deeds; men who are liberally blessed with worldly riches; men—who are determined, as of yore, to bear aloft, and far in the van of the noble army of Masons, their beautiful and cherished Masonic banner. Her foundation is upon a rock. Her surroundings teem with rich fruits of her prosperity. Why should not blessings descend and crown her success?"

The number of Master Masons in this jurisdiction is 1,226.

GRAND OFFICERS.

M.: W.: D. G. Clark, Grand Master.
 R.: W.: T. Mc F. Patton, Deputy Grand Master.
 R.: W.: G. M. Stroud, Senior Grand Warden.
 R.: W.: Samuel Hughes, Junior Grand Warden.
 V.: W.: B. F. Brown, Grand Treasurer.
 V.: W.: J. E. Hurford, Grand Secretary.
 V.: R.: Robert Booth, Grand Chaplain.
 W.: J. H. Wythe, Grand Orator.
 W.: Daniel H. Murphy, Grand Marshal.
 W.: Jacob Conser, Grand Standard Bearer.
 W.: Hiram Smith, Grand Sword Bearer.
 W.: J. B. Cangle, Senior Grand Deacon.
 W.: S. R. Scott, Junior Grand Deacon.
 W.: A. G. Walling, and W.: W. D. Froman, Grand Stewards.
 W.: A. P. De Lin, Grand Tyler.

The next Annual Communication of the Grand Lodge will be holden at Astoria, commencing on Monday, the 20th day of June, 1870.

RECEIPT FOR MAKING EVERY DAY HAPPY.

REV. SIDNEY SMITH said: When you rise in the morning form the resolution to make the day a happy one to a fellow-creature. It is easily done; a left-off garment to the man that needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves light as air will do it, at least for the twenty-four hours; and, if you are young, depend upon it it will tell you when you are old; and, if you are old, rest assured it will send you gently and happily down the stream of human time to eternity. By the most simple arithmetical sum, look at the result: you send one person, only one, happy through the day; that is three hundred and sixty-five in the course of the year; and supposing you live forty years only after you commence that course of medicine, you have made 14,600 human beings happy, at all events for a time. Now, is this not simple? It is too short for a sermon, too homely for ethics, and too easily accomplished for you to say, "I would if I could."

[For the Masonic Mirror.]

THE HABITATION OF THE GRAND ARCHITECT.

By REV. J. GIERLOW, 32°.

God dwells in light !
 Before the ocean of unmeasured space
 Was islanded with stars serenely bright—
 Reflecting back the radiance of His face,—
 He dwelt above, in Heaven's immortal bliss,
 Thinking into existence that which is.

God dwells in light !
 Before He laid the world's foundation-stone
 High on the nothing of primeval night,
 And in Heaven's centre throned th'eternal sun,—
 He dwelt above, beyond the far-off sky,
 With Angels born of His Eternity.

God dwells in light !
 And holds within the hollow of His hand
 The universe of worlds which gem the night,
 Which, through Heaven's sea, at His divine command.
 Freighted with His own smiles now sail at even,
 Fearless of storms, around the sun in Heaven.

God dwells in light !
 And where He dwells, there spirits also dwell,
 Who drink fresh glory from His face so bright,
 As stars drink from the sun's deep golden well
 Exhaustless beams, so that they never die,
 And thereby show His immortality.

San Francisco, October, 1860.

THE OLDEST MASON IN THE WORLD.

THE oldest Mason in the world is supposed to be a resident of Giles county, Va., Mr. David Eaton. The *Parisburg Gazette* says he was born in Ireland, but does not know his exact age. He has, however, three diplomas—a Blue Lodge, Chapter, and Knight Templar. They all bear the date of 1812, the year that Mr. Eaton emigrated. The Knight Templar diploma states that he became a Knight Templar in 1790, a little over seventy-nine years ago. He cannot remember how long he has been a Mason before he became a Knight Templar, but he thinks eight or ten years. Say eight years, and he has been a Mason eighty-seven years, and as he must have been twenty-one years old at his initiation, he is now 108 years of age.

WAS IT DEATH?

A LITTLE rosebud came to our home and our hearts. Tenderly we watched its little delicate petals slowly develop, and watching, loved—loved with all the fervent emotions of the soul, loved perhaps too well. Little prattling intelligence, how we wove thy future, bright as the glow of a Pacific sunset, and in day-dreams saw thee unfold and blossom into womanhood, pure and chaste as the lily, making happy our hearts, and all hearts that came within thy angelic influence.

The angels, too, watched this little, white rosebud, and saw what we saw not, that it was too pure for the earth-cares of life, too delicate for the cold storms of this world, that it was a heavenly plant only loaned to us mortals for a season that it might wind the tendrils of our hearts around its little self and fly away to the heavenly Paradise, leaving the gate ajar that we might look in, and connecting us with that heavenly sphere by the unbroken telegraphic tendrils of the heart.

The night came and passed away, and the morning dawned, but our rosebud had faded, faded to a purer white, and the life, the spirit aroma, the soul had left the fair casket for its happier home among the angels, to develop in the heavenly clime, free from the earth-dross.

Was it death? No! It was the opening of life. Our earthly eyes saw thee laid away in thy beautiful little house, decked with rosebuds, less fair than thou, laid away to sleep neath the daisies, and watched over by the twinkling stars; but our spirit eye saw thee, still the same little flower, smiling upon us from thy new angelic life, and we said, "It is well, for now thou hast escaped all the ills of life, and we can love thee still, and that love will draw our hearts upwards to thee, and from thee to our Father." We will watch thee, little Maud, in thy heavenly growth and progression, with no fear of evil. We will listen for thy childish prattle, and think thee ever near; we will watch thy development from cherub to angel, and by-and-by we will step through the gate ajar and take thee again to the loving bosoms that forgot not through the intervening years of our earth-pilgrimage. Yes, it is the Life—the beautiful transition from the earthly to the heavenly, and the transition should be lighted up with all the glories of the dawning day, instead of being robed in the repulsive garb of somber night. Bring flowers, pure and lovely, and weave in the garland the sprig of acacia, emblem of the immortality, that never, never, never dies.

THE Twentieth Annual Communication of the Grand Lodge of F. and A. M. of California, commenced its Session Tuesday, 12th inst., the day we went to press. We will give a report in next number.

EXPLORATIONS IN JERUSALEM.

IN the explorations at Jerusalem, made by Lieutenant Bro. Warren, we note the following discoveries, interesting to the world at large, as well as Masons. The researches noted were made chiefly in the Tyropœon Valley, under the west wall of the Hiram area, at the two arches known respectively as "Robinson's" and "Wilson's." At the former of these, which is at the south-east corner of the Temple inclosure, the first pier has, after much tunneling, been discovered at a depth of 42 feet below the surface of the soil, and 41 ft. 6 in. from the Temple wall. The pier is 12 ft. 2 in. thick (E. to W.), and 45 ft. long (N. to S.); two courses, 3 ft. 9 in., and 3 ft. and 6 in., standing, and part of a third; the pier is not of solid masonry, but is constructed apparently for economy, with hollow spaces inside, in a way which would be unintelligible without a sketch. Thus the arch (whether single or the first of a viaduct remains to be determined) was 41 ft. 6 in. span, 45 ft. broad, and 64 ft. from the foundation of the pier to the under side of the key-stone. Between the pier and Temple wall is a pavement, upon which lie the huge stones of the arch, huddled together just as they fell, probably, at the siege by Titus. The depth of the gully below this arch is almost certainly 100 ft. below the present surface, or some 60 ft. below the pavement just spoken of; and it is, therefore, probable that below the pavement there is another arch, and beneath it the stream of the Tyropœon Valley. To explore this trace, the course of the ravine which may, perhaps, have bent round to the east and cut off the Temple mount from Ophel, will be the next step. Wilson's arch, springs out of the wall just as "Robinson's" does, but 500 feet further north, and is the same span within 6 in. Here the remains of the viaduct are more plentiful and more obvious than at "Robinson's." The great arch is standing, perfect, and four arches have been discovered in prolongation of it towards the west. These arches decrease in height as they go westward, and terminate in an arched passage or tunnel 10 ft. wide, which has been traced for 120 ft. or 230 ft. west of the Temple wall. The passage appears to lie under the street of the Bab-es-Silsile, which runs from the Java Gate to the Hiram area. The arches are built upon others below them, which were perhaps employed as tanks, and they seem to be the centre of an immense and complicated system of reservoirs, passages, and aqueducts, which Bro. Warren is engaged in unraveling. On the hill south of the Temple wall (usually called Ophel) six shafts are being sunk to determine the contours of the original ground, the ultimate direction of the Tyropœon ravine, and the existence of houses or other edifices. In one of these shafts Bro. Warren has had the singular good fortune to come upon the continuation of a passage leading south from the wall, which he

formerly struck in the deep shaft near the south-west corner, but which he was then obliged to abandon. The passage is thus traced for 350 feet, and still runs on southward.

MASONIC VICISSITUDES.

"Guard well the ancient landmarks."

BY GRAND MASTER OF MISSOURI.

PROBABLY no institution among men has had more varied vicissitudes, save the Church of all ages, than the Masonic Order. It has, at various periods, been assaulted from without with all the fury of passion, and all the energy and ingenuity that the human mind could command. But the Ancient Order of Freemasons seems set round with walls of protection more durable than granite quarried from the everlasting mountains, and knit and grooved, and cemented by the ingenuity and skill of cunning workmen into mural ornaments; and her gates are stronger than the brazen gates barred with bars of iron, that gave security to the haughty and impious king of the city whose astrologer read her destiny eternal by the stars, "Babylon, the glory of kingdoms, the beauty of the Chaldees excellency." To-day the watchmen are upon those imperishable walls, and their glad voices resound through the streets and along the high-columned porches, and through the courts quite up to the "sanctum sanctorum," "All's Well!" Through all the wide range from the watch-towers there appears only the old man of the Vatican, leaning upon a fast decaying temporal power, hurling with an impotent right hand ecclesiastical bulls and vindictive anathemas, void of vitality enough to excite alarm, awakening only the lowest sentiment of commiseration—*pity*.

* * * * *

Such startling attempts at usurpation and demolition, however, are less to be feared than innovations that put on the guise of reform, and, with the voice of the charmer, makes the sophistical plea of necessity, that has done much, and will strive to do much more, to pull down what the logic of true principles has builded; or urges that worse sophistry, "the progress of the age," which sacrilegiously demands that old things shall be entombed with the "dead past," and everything shall be made new. The reformer who prates about reform for mere reform sake, must understand that the term *progress*, in the common acceptation, is unknown in the vocabulary of this Order. We teach that the sciences are progressive because they develop new

truths and new principles, and new applications of old truths and old principles. Progress, in the sense of change, can have no favor, yea, no existence with us. Our progress is not in vain attempts to change the frame-work of a system, but by our own peculiar modes of applying cardinal principles to lead up the minds of men in the ways of virtue, and to school their hearts in all the noble sensibilities. There is a theory in the philosophy of organisms that enunciates that every institution carries within it the elements of its own dissolution. The law of *necessity*, therefore must have a significance to this extent with us, and no more. "Guard well the ancient land-marks." Every true Mason will wear this monition in his heart, and bear it upon his tongue, for there is lamentably too much necessity for it, and every communication of this body exemplifies the truth of this declaration. Man, with all his boasted power and pride of place, is infirm and needs to guard himself.

NO EXCELLENCE WITHOUT LABOR.

WE say to all, "There is no excellence without labor." Every son of Adam who labors not, disobeys the command and resists the plan of his Creator. Ever since the flaming sword of the Cherubim flashed between Adam and his lost Eden, *all* have been under the curse, and nothing has been righteously gained without labor.

However gifted by nature with genius, talent, or strength, without intelligent exertion we cannot rise above the common level of those who squander the golden moments of their youth in pursuit of *ignis fatui*, which lure at last to the "Slough of Despond." Even heaven-born genius, with its eagle-wings, cannot bear up the dead, leaden weight of ignorance, sensualism, and sloth. We must *work*, with that ambition and that end in view, else we will never enjoy a manhood of which we will not be ashamed. If we feel the struggling of the spirit of genius within us—if it is our wish some day to stand among the noble, the good, and the great of earth—we must strive, in life's spring-time and summer, with brain and hand. We can never achieve that proud manhood for which Providence has given us the capacity, unless we lead a natural and *active* life.

We should remember that youth is the period in which our future fate will be decided. Employ that period well, for, when gone, it can never be replaced. The snowdrifts of Winter give place to the emerald bloom of Spring in nature; but "no vernal morn will shed its freshness over the autumnal landscape of human life.

REVENGEFUL FREEMASON.

Not only is it true in the world, Christian and civil, but also in the masonic, that the principle of forgiveness lies at the foundation of every good character. It is essential to the highest manhood, and to a masonic life. A little, low, snarling, and vindictive mind should never be received into our masonic communities. Forgiveness has been compared to the odor of the trampled flower, blessing the foot which crushes it. How fully this disposition was manifested in Washington and Green, as exemplified in their intercourse. The spirit won the admiration of the officers and the army.

Sweet George Herbert said : " He that cannot forgive others, breaks the bridge over which he must pass himself, for every man has need to be forgiven."

Masonry teaches that magnanimity will most effectually crush an enemy and give the mastery. Will our brethren cultivate this spirit, and thus dissipating many threatening clouds from the world's horizon, thus light up dark and sullen faces with sunny smiles, renew the happiness of home and bless our Lodges with sweet peace ?

Let the Persian poet, Sadi, thus beautifully teach a lesson :

"The sandal tree perfumes, when riven,
The axe that laid it low ;
Let man who hopes to be forgiven,
Forgive and bless his foe."

—*National Freemason.*

AN ENEMY'S GIFT.

WHEN the Crusaders under King Richard, of England, defeated the Saracens, the Sultan, seeing his troops fly, asked what was the number of the Christians who were making all this slaughter. He was told that it was only King Richard and his men, and that they were all afoot. "Then," said the Sultan, "Heaven forbid that such a noble fellow should march on foot"—and sent him a splendid charger. The messenger took it, and said ; "Sire, the Sultan sends you this charger, in order that you may not be on foot." The King was as cunning as his enemy, and ordered one of his squires to mount the horse, in order to try him. The squire did so ; but the animal was fiery, and he could not hold him ; he set off at full speed for the Sultan's pavilion. The Sultan expected he had got King Richard, and was not a little mortified to discover his mistake.

LEGEND OF STRASBURG CATHEDRAL.

THERE is a quaint old tradition, which comes down to us from ancient times, tottering under its load of age and replete with the superstitions of the past. On the borders of Alsatia there lies a great city, dating its foundation far back to the old Roman days, and rich in those architectural relics of the olden time which are ever so dear to the antiquary.

“Quaint offspring of senturial years, the town of Strasburg stands :
Rich in the lore of a mighty past, in legend and in story ;
Rich in the high-hearted, honest sons, a country's truest glory ;
Rich in its old Cathedral Church, with clustering ivy spread,
The Santa Croce of the land, where sleep her noble dead.”

The story runs that once in every twelve-month, on the eve of St. John, when the quiet burghers of that ancient city are wrapt in peaceful slumber, and when the hour of midnight clangs out from the loud-tongued bell which hangs in the old Cathedral tower, that the spirits of the stone-masons, by whose hands the sacred pile was erected, arise from the tomb and once more revisit the scene of their former labors. Up from the dark and gloomy crypt, along the columned aisles and vast dim nave, across the white gleaming marble floor, checkered with ghostly shadows that stream from pictured oriels, past the stone carved statues that keep watch and ward with their swords and sceptres, comes the long train of death-like, night-wandering shadows. Clad in their quaint old mediæval costume, the Masters with their compasses and rules ; the Craftsmen with their plumbs, and squares, and levels ; the Apprentice lads with their heavy gavels, all silently greeting their companions, old and dear, with time-honored salute and token as of yore. While the last note of the deep-mouthed bell is still trembling in the air, reverberating from arch to arch and dying away amid the frozen music of the traceried roof—forth from the western portal stream the shadowy throng. Thrice around the sacred edifice winds the waving, floating train, brave old Erwin himself leading the way, while far above, up above the sculptured saints who look down upon the sleeping city, up where at the very summit of the feathery, fairy-like spire the image of the Queen of Heaven stands, there floats a cold, white-robed female form, the fair Sabina, old Erwin's well beloved child, whose fair hands aided him in his work. In her right hand a mallet, in her left a chisel, she flits among the sculptured lace-work of the noble spire, like the Genius of Masonry. With the first faint blush of dawn the vision fades, the phantom shapes dissolve, and the old masons return to their sepulchres, there to rest until the next St. John's eve shall summon them to earth.

MASONIC DIRECTORY.

CALIFORNIA LODGE, No. 1.

San Francisco.

Meet Thursday Evenings, in King Solomon's Hall, Masonic Temple.

Stated Meetings, 1st Thursday in month.

OFFICERS.

Benj. H. Freeman,	W. M.
John F. Snow,	S. W.
Edmond Lane,	J. W.
Stephen M. Balch,	Treas.
Charles L. Farrington,	Sec.
Robert Riddle,	S. D.
Edgar Briggs,	J. D.
Henry Cox,	Chap.
Wm. Howe,	Mar.
A. E. Leonard,	Steward.
J. C. Harrington,	"
Ira C. Root,	Tyler.

PARFAITE UNION LODGE No. 17.

San Francisco.

Meet Friday Evenings, in St. John's Hall, Masonic Temple.

Stated Meetings, 1st Friday in month.

OFFICERS.

Pierre Bonis,	W. M.
Victor Chaigneau,	S. W.
Michael Dancy,	J. W.
Henry Lucke,	Tres.
Louis Soussingear,	Sec.
P. G. Venard,	Orat.
Nicolas Demouset,	S. D.
Juan J. Espinosa,	J. D.
Jaques Carrere,	Mar.
Giovanni Laverello,	Steward.
Edward Petitbeau,	"
Ira C. Root,	Tyler.

OCCIDENTAL LODGE, No. 22.

San Francisco.

Meet Monday Evenings, in King Solomon's Hall, Masonic Temple.

Stated Meetings, 1st Monday in month.

OFFICERS.

Augustine D. Carpenter,	W. M.
Jabez B. Knapp,	S. W.
David Morgan, Jr.,	J. W.
Wilfred W. Montague,	Tres.
Wm. E. Moody,	Sec.
Albert E. Lockhart,	S. D.
W. H. Reavis,	J. D.
Treat P. Clark,	Mar.
A. J. Davenport,	Steward.
C. L. Haskell,	"
Ira C. Root,	Tyler.

GOLDEN GATE LODGE, No. 30.

San Francisco.

Meet Tuesday Evenings, at Independent Red Mens' Hall, 508 Bush Street,

Stated Meetings, 1st Tuesday in month.

OFFICERS.

James Patterson,	W. M.
Robert Gowenlock,	S. W.
Henry Blythe,	J. W.
C. H. Wetherbee,	Tres.
Adolphus A. Hobe,	Sec.
Samuel H. Kent,	S. D.
James H. Skelley,	J. D.
W. D. Dean,	Mar.
Wm. T. Little,	Steward.
J. M. Stockeno,	"
Ira C. Root,	Tyler.

MOUNT MORIAH LODGE, No. 44.

San Francisco.

Meet Wednesday Eve'g. in King Solomon's Hall, Masonic Temple.

Stated Meetings, 1st Wednesday in mth.

OFFICERS.

John W. Shaffer,	W. M.
Peter Short,	S. W.
James Evrard,	J. W.
George C. Hickox,	Tres.
Charles L. Wiggin,	Sec.
Eleazar Thomas,	Chap.
F. O. Barstow,	S. D.
Martin Flynn,	J. D.
Albert Solomon,	Mar.
Charles Wise,	Steward.
J. K. Neece,	"
Ira C. Root,	Tyler.

FIDELITY LODGE, No. 120.

San Francisco.

Meet Thursday Evenings, in St. John's Hall, Masonic Temple.

Stated Meetings, 1st Thursday in month.

OFFICERS.

Emanuel Emanuel,	W. M.
Samuel Platshek,	S. W.
George E. Ogard,	J. W.
Levi Emanuel,	Tres.
Leon Cerf,	Sec.
Simon Baum,	S. D.
John Ceell,	J. D.
M. Rosenshine,	Mar.
J. P. J. Goodwin,	Steward
George T. Harris,	"
W. B. Wilson,	Tyler.

PROGRESS LODGE, No. 125.

San Francisco.

*Meet Monday Evenings, at St. John's Hall,
Masonic Temple.*

Stated Meetings, 1st Tuesday in month.

OFFICERS.

I. N. Choynski	W. M.
James H. Hardy,	S. W.
Pincus Funkenstein,	J. W.
Moritz Kalmuck	Tres.
Louis Kaplan,	Sec.
Samuel Feder,	S. D.
C. E. Marks,	J. D.
B. Pulverman,	Mar.
A. E. Tommercg,	Steward
G. Schwartz,	"
W. B. Wilson,	Tyler.

HERMANN LODGE, No. 127.

San Francisco.

*Meet Thursday Evenings, at cor. Centre and
Valencia Streets.*

Stated Meetings, 1st Thursday in month.

OFFICERS.

Charles E. Hansen,	W. M.
Henry Kentizer,	S. W.
Adam Menges,	J. W.
Otto Kloppenberg,	Tres.
Nicolas Lahse,	Sec.
E. A. Denicke,	S. D.
Henry Knop,	J. D.
Ferdinand Klatt,	Mar.
Louis Hemme,	Steward
H. Varroth,	"
A. H. Varroth,	Tyler.

CROCKETT LODGE, No. 139.

San Francisco.

*Meet Wednesday Evenings, in upper Hall,
Masonic Temple.*

Stated Meetings, 1st Wednesday in mth.

OFFICERS.

Carstein Hildebrant,	W. M.
Charles H. Eldredge,	S. W.
William Cashman,	J. W.
William C. Dyer,	Tres.
Henry M. Bevet,	Sec.
John F. Pugh,	S. D.
Arthur McCracken,	J. D.
Andrew Philster,	Mar.
W. P. Lambert,	Steward
A. Schottler,	"
J. S. Lacke,	Tyler.

ORIENTAL LODGE, No. 144.

San Francisco.

*Meet Tuesday Evenings, in St. John's Hall,
Masonic Temple.*

Stated Meetings, 1st Tuesday in month.

OFFICERS.

Alfred C. Waitt,	W. M.
William C. Cubery,	S. W.
C. S. Wilton,	J. W.
E. W. Schneider,	Tres.
William H. Loring,	Sec.
James T. Doyen,	Chap.
M. H. Myrick,	S. D.
Charles Josselyn,	J. D.
Silos Selleck,	Mar.
J. F. Larrabee,	Steward
W. J. Younger,	"
Ira C. Root,	Tyler.

EXCELSIOR LODGE, No. 166.

San Francisco.

*Meet Wednesday Evenings, in St. John's
Hall, Masonic Temple.*

Stated Meetings, 1st Wednesday in mth.

OFFICERS.

James Anderson,	W. M.
William A. Stewart,	S. W.
Henry C. Cohen,	J. W.
James Craig,	Tres.
Thomas Y. McNally,	Sec.
Charles A. Fuentes,	S. D.
Samuel J. Fletcher,	J. D.
Henry Edwards,	Mar.
John T. Kirby,	Steward
Charles B. Heald,	"
James Oglesby,	Tyler.

MISSION LODGE, No. 169.

San Francisco.

*Meet Wednesday Evenings, at cor. Centre
and Valencia Streets.*

Stated Meetings, 1st Wednesday in mth.

OFFICERS.

John S. Scott,	W. M.
Jerome Spaulding,	S. W.
Thomas Magilton,	J. W.
William Ede,	Tres.
Thomas Livesey,	Sec.
Francis Mc Murray,	S. D.
Frederick Oehne,	J. D.
Brice S. Taylor,	Mar.
Thornton Thompson,	Steward
John Harrington,	"
Alexander Eaton,	Tyler.

THE
MASONIC MIRROR,

DEVOTED TO

THE INTERESTS OF MASONRY OF THE PACIFIC COAST

VOL. I.—NOVEMBER, 1889.—No. 3.

DIGEST OF MASONIC LAW.

IN compiling a digest of Masonic law, we, of necessity, have had recourse to standard works, such works as have been recognized as authority by the Grand Lodge of the State of California, and sister Grand Lodges of the Pacific coast.

In compiling a work of this kind, we must first build our foundation, and lay our "corner stone," upon which to erect the contemplated superstructure. Masonic law, like the common law of England, is *leges non scriptæ*, it exists in usages and customs so ancient that the memory of man runneth not to the contrary. It comes to us in rulings and decisions of those constituted to proclaim the law; it comes to us in forms of ancient charges and regulations; it is promulgated in the decisions of our modern Grand Lodges, acting as high courts of judicature. These are the sources from whence we must obtain our Masonic jurisprudence.

Our Grand Lodges now lay down the law by which the Craft is to be governed, and to which all appeals are taken for adjudication—the Grand Lodge acting as a High Court of Appeals, or Supreme Court, for the state, territory or section of country over which its jurisdiction extends.

Grand Lodges, as at present organized, are of comparatively modern date. Originally, each Lodge was an independent body, acknowledging no superior, and governed only by the ancient common law of Masonry, charges and regulations, of which each lodge was its own exponent. A number of Masons, not less than seven, meeting together, were, by ancient usage, empowered to practice the rights of

Masonry, without a charter, or warrant of constitution. This privilege was inherent in them as individuals.

We do not wish to be understood, that there were no Grand Masters until the organization of Grand Lodges. Masonic tradition informs us that the office of Grand Master existed, at least, since the days of king Solomon and the building of the first Temple. It is the organization of Grand Lodges, as supreme tribunals, having full control of the craft, and constituting the head of the subordinate Lodges, that is of comparative modern date.

The first notice or record of the formation of a supreme controlling Masonic body is contained in an old MS., one said to be in possession of Nicholas Stone, a sculptor under the celebrated Ingio Jones. This MS., which was destroyed by fire, with many others, in 1720, contained the following :

"St. Alban (who was beheaded in A.D. 303, in the tenth, and last persecution of the Christians, and the first who suffered martyrdom for the Christian religion in Britain) loved Masons well, and cherished them much, and made their pay right good. And he gott them a charter from the king and his counsell, and gave itt to name Assemblies. Thereat he was himselfe, and did help to make Masons, and gave them good charges."

The next general assembly of the Craft, of which we have any record, convened at York, in England, in 926, by Prince Edwin, the brother of king Athelstane, and the grandson of Alfred the great. Prince Edwin procured a charter from Athelstane, empowering the Masons to meet annually at York, at which city king Athelstane then kept his court. The following is a record of the charter :

"That the said king's brother, Prince Edwin, being taught Masonry, and taking upon him the charges of master mason, for the love he had for the craft, and the honorable principles wherein it is grounded, purchased a free charter of king Athelstane, for the Masons ; having a correction among themselves, or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly.

"That, accordingly Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came, and composed a general lodge, of which he was Grand Master ; and having brought with them all the writings and records extant, some in Greek, some in Latin, and some in French, and other languages, from the contents thereof, that assembly did frame the constitution and charges of an English lodge, made a law to preserve and observe the same in all time coming."

The constitution and charges framed by this assembly, are known as the "Gothic Constitutions," which being revised by Dr. Anderson in

1720, are now designated as the "Ancient Charges of a Freemason," and are universally considered as the highest written Masonic authority, and so adopted by the Grand Lodge of California in its annual communication in 1855, and ordered published with the proceedings of that year.

For nearly eight hundred years subsequent to 926, these yearly assemblies were held at York, with but few interruptions. They were not, in the sense we now understand it, a "Grand Lodge," but a "general Assembly of Masons," being composed of as many of the fraternity at large, as, being within convenient distance, could attend, under the auspices of a general head, who was elected and installed at one of these meetings, and who, for the time being, received homage as the governor of the whole body.

At the general assembly held in 1663, on the festival of St. John the Evangelist, regulations were adopted requiring :

1. "That no person, of what degree soever, be made or accepted a Freemason, unless in a regular Lodge, whereof one to be a Master or a Warden in that limit or division where such Lodge is kept, and another to be a Craftsman in the trade of Freemasonry."

2. "That no person hereafter shall be accepted a Freemason, but such as are of able body, honest parentage, good reputation, and an observer of the laws of the land."

3. "That no person, hereafter, who shall be accepted a Freemason, shall be admitted into any Lodge or Assembly, until he has brought a certificate of the time and place of his acceptation, from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept, and the said Master shall enroll the same in a leaf of parchment kept for that purpose, and shall give an account of all such acceptations, at every general assembly."

4. "That every person who is now a Freemason, shall bring to the Master a note of the time of his acceptation, to the end that the same may be enrolled in such priority of place as the brother deserves ; and that the whole company and fellows may the better know eachother."

5. "That, for the future the said fraternity of Freemasons shall be regulated and governed by one Grand Master, and as many Wardens as the said society shall think fit to appoint at every annual general assembly."

6. "That no person shall be accepted, unless he be twenty-one years old, or more."

These are the first regulations known, explicitly acknowledging the general assembly as the governing body of the fraternity.

After the death of king William, in 1702, who was a Mason, and a great patron of the craft, the institution began to languish—the Lodges decreased in number, and the general assembly was entirely neglected

for several years. In February, 1717, however, the Masons of London and its environs met at Apple-Tree-Tavern, and having voted the oldest Master Mason, then present, into the chair, "constituted themselves a Grand Lodge *pro tempore*;" resolved to revive the quarterly communications of the fraternity; to hold the annual assembly and feast on the 24th June, and then to choose a Grand Master.

Accordingly on the 24th June, 1717, the assembly and feast were held at the Goose-and-Gridiron, in St. Paul's church-yard, (in compliment to the oldest Lodge, which met there) and the oldest Master Mason, and Master of a Lodge, having taken the chair, a list of candidates for the office of Grand Master was produced, out of which, "by a great majority of hands," the bretheren elected Mr. Anthony Sayer, Grand Master of Masons, for the ensuing year, who was forthwith invested by the said oldest Master, and installed by the Master of the oldest Lodge. The Grand Master then appointed his Wardens, (Capt. Joseph Elliott and Mr. Jacob Lamball,) and commanded the Lodges to meet him and his Wardens in quarterly communications.

Among the regulations which were proposed and agreed to, at this meeting, was the following :

"That the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain Lodges, convened in certain places; and that every Lodge to be hereafter convened, should be legally authorized to act by a warrant from the Grand Master, for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge, in communication; and that without such warrant, no Lodge should be hereafter deemed regular or constituted."

Under this regulation Lodges were formed, and the Masters and Wardens were commanded to attend the meetings of the Grand Lodge, make a regular report of their proceedings, and transmit to the Grand Master, from time to time, a copy of any by-laws they might form for their own government.

During the years preceding and subsequent to the formation of the Grand Lodge of England, as above described, the general Assembly, or Grand Lodge, at York, continued to meet as heretofore. Private Lodges sprung up and flourished in both parts of the kingdom, under their separate jurisdictions. The Grand Lodge at London took the title of "*The Grand Lodge of England*," while that at York was known as "*The Grand Lodge of all England*." The former, on account of its situation, being encouraged by some of the principal nobility, soon acquired consequence and reputation; while the latter, restricted by fewer members, gradually declined, and at last ceased to exist.

During a large portion of the time subsequent to the first general

Assembly at York, in England, Freemasonry was also flourishing in Scotland, although much uncertainty hangs around the early history of its introduction into Scotland, it is generally conceded to have been as early as the twelfth century, when the abbeys of Melrose, Kelso, and Kilwinning, were constituted, and foreign Freemasons were sent for. Still later, assemblies for the general government of the craft, were frequently held at Kilwinning.

In the reign of James I, every Grand Master who was chosen by the brethren, and approved by the crown, was entitled to an annual revenue of four pounds Scot, from each Master Mason, and likewise a fee, at the initiation of each new member. He was empowered to adjust any differences among the brethren, to regulate those affairs connected with the fraternity, which it was improper to bring under the cognizance of the courts of law, and to appoint Deputies or Wardens, who resided in the chief towns of Scotland, and managed the concerns of the Order, when it was inconvenient to appeal to the Grand Master himself.

In the reign of James II. the office of Grand Master of Scotland was granted to William St. Clair, Earl of Orkney and Caithness, and Baron of Roslin, his heirs and successors, by King's charter.

In 1736, William Sinclair, Esq., the last of the Sinclairs of Roslin, renounced not only the right to the office which he derived from the brethren, but any right also which, as a descendant of the Earl of Caithness, he might claim from the grants of the Scottish Monarchs. Circular letters were dispatched to all the Lodges of Scotland, inviting them to appear, either by themselves or proxies, on next St. Andrew's day, to concur and assist in the election of a Grand Master. Thirty-two Lodges appeared, and after receiving the deed of resignation from William Sinclair, Esq., proceeded to the election, when, on account of the zeal which he had always shown for the honor and prosperity of the order, the same William Sinclair, Esq., was unanimously elected to the office, and proclaimed "Grand Master Mason of all Scotland." Thus was the present Grand Lodge of Scotland instituted in 1736.

From the Grand Lodge of England, or the Grand Lodge of Scotland, all other existing Grand Lodges have directly or indirectly derived their origin—most of them from the former.

The dates of the organization of the principal Grand Lodges in Europe and America are as follows :

England, 1717 ; Ireland, 1730 ; Scotland, 1736 ; France, 1756 ; Germany, 1741 ; Prussia, 1740 ; Saxony, 1812 ; Holland, 1757 ; Denmark, 1743 ; Sweden, 1754 ; Poland, 1784 ; Switzerland, 1764 ; Alabama, 1821 ; Arkansas, 1832 ; California, 1850 ; Connecticut, 1789 ; Florida, 1830 ; Georgia, 1786 ; Illinois, 1840 ; Indiana, 1818 ; Iowa, 1844 ; Kansas, 1856 ; Kentucky, 1800 ; Louisiana, 1812 ; Maine, 1820 ; Massachusetts, 1733 ;

Maryland, 1787; Michigan, 1826; Minnesota, 1853; Mississippi, 1818; Missouri, 1821; Nebraska, 1857; New Hampshire, 1789; Idaho Ter. 1867; New Jersey, 1786; New York, 1781; North Carolina, 1771; Nevada 1864; Ohio, 1808; Oregon, 1851; Pennsylvania, 1764; Rhode Island, 1791; South Carolina, 1771; Tennessee, 1794; Texas, 1837; Vermont, 1794; Virginia, 1777; Wisconsin, 1843.

The usual mode of organizing a new Grand Lodge, is, in substance as follows :

A certain number of Lodges, not less than *three*, holding charters or warrants from some legal Grand Lodge, or from different Grand Lodges, meet in convention, by their representatives, formally resolve to organize a Grand Lodge, adopt a Constitution, and proceed to elect and install their officers. It being necessary that it be a separate state, or territory; that there be no Grand Lodge at that time existing within it; that at least three chartered Lodges be, at the time, in *active* existence within the territorial limits, and consent to the formation of such Grand Lodge; that they meet in convention as *Lodges*, and not as individuals; that they adopt a constitution; and that the newly elected Grand Master be installed by some past Grand Master, or by the senior Past Master present.

It is not essential that it be an independent and sovereign state or territory, but simply necessary that it be a separate and distinct state or territory.

The Lodges must surrender their old warrants, and take out new ones from the Grand Lodge thus constituted.

If there are more than three Lodges existing in the territory, the consent of a majority of such Lodges is necessary to the legality of the new Grand Lodge.

We have thus shown the origin of the highest tribunal known to Masonic jurisprudence, that body which gives, or rather proclaims what *is* Masonic law. In our next we shall treat of the general and constitutional powers of the Grand Lodge.

KING SOLOMON was born 1033 B.C., and was appointed to the throne by directions of God, 1015 B.C., and thus publicly consecrated and admitted to the regal office before David's death. The temple was 1012 B.C., and 1004 B.C., completed, when he conducted the ark of the covenant unto the most holy place, with loud thanksgivings to God. Immediately "the glory of the Lord filled the house" as a token of his gracious presence.

MEETING OF THE M. W. GRAND LODGE, F. & A. M. OF CALIFORNIA.

THE Twentieth Annual Communication of the Grand Lodge of Masons, of the State of California, commenced its Session, Tuesday, October 12th, A. L. 5869, in King Solomon's Hall, Masonic Temple, in the city of San Francisco.

The following Grand Officers were present: M. W. Charles Marsh, Grand Master; R. W. Leonidas E. Pratt, Deputy Grand Master; R. W. Theodore G. Cockrill, Sen. Grand Warden; R. W. Frederick F. Barss, Jun. Grand Warden; V. W. James Laidley, Grand Treasurer; V. W. Alexander G. Abell, Grand Secretary; V. Rev. Wm. H. Hill, Grand Chaplain; W. Frank M. Pixley, Grand Orator; W. Lawrence C. Owen, Assistant Grand Secretary; W. James F. Kingsley, Grand Lecturer; W. Bennett Pulverman, Grand Marshal; W. Benj. Ackerly, Grand Bible Bearer; W. Joseph B. Scotchler, Grand Sword Bearer; W. Charles Hutton, Grand Standard Bearer; W. John S. Ward, Sen. Grand Deacon; W. Melvin J. Gilkey, Jun. Grand Deacon; W. Harrison Jones and Eliphalet M. Smith, Grand Stewards; W. Samuel D. Mayer, Grand Organist; W. John C. Bull, Grand Pursuivant; W. James Oglesby, Grand Tyler.

There were represented One Hundred and Fifty Chartered Lodges, and Nine Lodges under Dispensation, making in all One Hundred and Fifty-nine.

The Grand Lodge was opened in ample form, music by the choir, and prayer by the Grand Chaplain.

The Grand Master then delivered his Annual Address to the Grand Lodge as follows:

BRETHREN OF THE GRAND LODGE OF CALIFORNIA:

We have assembled to-day, in compliance with a custom which is recognized by the civilized world as the best and wisest rule of action for perfecting and regulating the order of society. To such representative assemblies as this have people from the earliest time confided the trust of government and power; and to us, my brethren, is delegated the privilege of explaining our laws and giving force and effect to their execution. I trust that our deliberation will be conducted in harmony, and with fraternal toleration for those differences of opinion which are the results of education and of the conflicting relations incident to the various pursuits of life. We have no antagonism with any organization whose object is the promotion of good-will among men. We claim no right of dictation beyond that which pertains to morality. We inculcate no rules which are at variance with the policy and practice of just government. We recognize Charity, in whatever form it comes,

to ameliorate the condition of mankind. We are governed by ethical rules, so perfectly adapted to the purpose for which they were formed that they have remained unchanged for successive ages—faithful guides to all who observe and practice them through this life, and giving assuring hope of happiness in the life to come.

Our annual meetings are communion seasons for the Craft, at which, by free interchange of thought, the variances of opinion which spring up in isolated communities are harmonized, reconciled, and adjusted. The interchange of ideas here cultivated promotes those fraternal feelings which, carried by the representatives to their homes, grow more bright when reflected by the body of the Craft, imbuing them with sentiments of virtue and charity, inculcating nobler thoughts and higher aspirations, and making it a proud distinction to be known as a Mason. Let us not forget, in our legislation, that we are governed by landmarks which have stood immovable for centuries, and that we are but interpreters, adapting them to the situation and wants of a progressive age. Let us be grateful to the great Dispenser of all Good for the prosperity vouchsafed to us during the past year, for the many blessings we have enjoyed, and for the general exemption from that dread decree which man can not escape; thus permitting us to meet so many familiar faces reflecting the glow of health and happiness.

The general prosperity of the Craft throughout the jurisdiction is gratifying. Many new Lodges have been formed during the past year, and our membership is steadily increasing; thus giving our Order a promise of that future success sure to spring from the intellectual class now being admitted, who will hereafter teach and illustrate its adaptability to improve and elevate mankind.

With the various Grand Bodies of Masonry throughout the world our relations are of the most friendly nature, our intercourse being marked with the courtesy characteristic of the fraternal bond. But three instances of violation of our jurisdictional rights have been brought to my knowledge during the past year; one by a subordinate of the Grand Lodge of Massachusetts, and two by subordinates in the State of New York. I informed the Grand Masters of the States thereof, who promptly replied to my communications, and the Grand Master of New York immediately suspended the offending Lodges until satisfactory explanation was made in reference thereto. I have also received a communication from the Grand Master of Masons in Tennessee, acknowledging, in the most fraternal manner, the violation of jurisdiction to which my predecessor alluded in his annual address, explaining the error of the subordinate Lodge, and asking us to have the brother healed and allowed Masonic rights.

During the past year I have granted twelve dispensations for opening new Lodges, all, with one exception, being located in the agricultural

districts of the State, where their permanence and prosperity is unquestioned. I have also granted sundry special dispensations in cases provided for by the Constitution, the purposes of which will be furnished by the Grand Secretary in his report. Not being able to attend myself, I issued special authorizations for the dedication of halls erected and owned respectively by *Los Angeles* Lodge, No. 42, *Texas* Lodge, No. 46, and *Woodland* Lodge, No. 156; and I also issued an authorization to the W. Bro. JOSEPH ISAACS, to lay the cornerstone of a Methodist Episcopal Church in the town of Millville, in Shasta County: all which duties were satisfactorily performed by the brethren designated to discharge them. I refused permission to dedicate a hall owned in partnership with another organization which also intended to perform a similar ceremony, not believing it in consonance with our teachings that halls dedicated to Masonry should be dedicated to other purposes also.

Some amendments to the Constitution will in my opinion be advantageous, and produce a good effect. The fee charged for affiliation should be no longer demanded, as we require membership, or application therefor, to place one in good standing, and at the same time affix thereto conditions which, in some instances, may make it a hardship, or at least deter those who would otherwise make application, from doing so. Membership in a Lodge is a duty which every Mason should fulfil, if possible, and our laws should place no obstacle in the way which serves as an excuse for non-affiliation.

I also recommend that the law in reference to the ballot be made positive and binding, requiring all Lodges to have but one ballot for the three degrees. Such is now the rule of nearly all the Lodges, and I see no good reason why a rule that is found to operate harmoniously in one hundred and sixty-five Lodges out of one hundred and seventy, should be objectionable to the other five. I think that Sec. 7, Art. III, Part III, of the Constitution should be so amended as to require one half the fee to accompany the petition, the other half to be paid previous to initiation. As it now reads it has been misunderstood in many instances, and it should be made plain.

I also recommend that the 4th and 7th General Regulations be repealed, and that the 13th be amended. The 4th Regulation I consider no longer necessary, for the theory of material jurisdiction is so well understood and recognized by the various Grand Lodges that a violation thereof can not well occur which will warrant the form of condonation specified in that regulation. The 7th Regulation is no longer necessary, as the circumstances which caused its adoption no longer exist. The 13th Resolution should be so amended as not arbitrarily to fix the amount of tax levied for the Representative Fund, but to conform to the practice of the Grand Lodge in levying the amount necessary for each year.

At our last Annual Communication the Board of Trustees of the Masonic Hall Fund were directed to inquire into and ascertain the situation of and interest held by the Grand Lodge in the (so-called) GAS and CLARK property in Sacramento; and Bro. RICHARD DALE, of said Board, after making all inquiries practicable, and finding that an attempt to recover the property would be attended with expensive and protracted litigation and doubtful success, after advising with the officers of the Grand Lodge and his co-Trustees, compromised the claim upon the terms, in my opinion, greatly to the interest of this body. His services in this matter should be appreciated by the Grand Lodge, for, without his assistance, in all probability nothing would have been realized from that source.

In regard to the work, I learn that there is considerable difference in practice among the Lodges, and have come to the conclusion that the present system of its attempted dissemination by an unpaid Grand Lecturer is not conducive of good results. The term of ten years would not be sufficient for one Grand Lecturer to visit all the Lodges and correct their errors and at the same time teach all who desire to acquire the work and lectures. I have no doubt that had the system practiced during the years 1863-4-5-6 been continued, there would have been no cause for complaint in regard to uniformity. A Grand Lecturer resident at San Francisco, or some convenient locality, and paid a sufficient salary for devoting the time necessary to teach all who desire to perfect and qualify themselves for teaching is, in my opinion, the only way in which the work and lectures can be kept uniform, for then there is a fountain-head within reach of all thirsty inquirers. It would be far better for the Craft to abolish the office than to retain it according to the present system. A Grand Lecturer can not visit and instruct all the Lodges in person; and besides, many Lodges prefer to have one of their own number become their teacher, the expense being less than that incurred by the employment of a traveling Grand Lecturer. I hope the Grand Lodge will take some action to return to and re-ensure the uniformity once before attained.

The appointment of Representatives near other Grand Lodges is a custom which tends to preserve the harmony that should be maintained between Grand Bodies exercising independent authority, and it is a gratifying acknowledgment of that fraternity of sentiment which is the distinguishing characteristic of Masonry. With these views, and in reciprocation of the appointments made near our Grand Lodge, I have accredited the following named distinguished Masons as our Representatives near their respective Grand Lodges, viz: for Tennessee, the R.:W.: Townsend A. Thomas, Past Deputy Grand Master; for Louisiana, the M.:W.: J. Q. A. Fellows, Past Grand Master; for Washington Territory, the M.:W.: Thomas M. Reed, Past Grand

Master; for Missouri, the R. W. George Frank Gouley, Grand Secretary; for Illinois, the M. W. Harman G. Reynolds, Past Grand Master; for Iowa, the W. Bro. Joseph Langridge; and for Nebraska, the W. Bro. John Reed.

And now, my brethren, I surrender to your keeping the trust which has been mine during the past year, asking you to view leniently any errors that may have occurred in my administration of the laws or in the government of the Craft. Questions often arise in which the scale seems evenly balanced, and he who can with even hand and accurate judgment adjust the difference is fortunate of men. I hope you will remember me with charity, for to be perfect falls not to the lot of man. In attempting to rise superior to prejudice we often find ourselves, as we think, not understood; but the world moves on, and all is well.

CHARLES MARSH, *Grand Master.*

The Grand Secretary then made his Annual Report, from which we extract the following:

For the fourteenth time, in accordance with one of the provisions of our organic law, the undersigned presents his report of those transactions of the Grand Secretary's office during the year since the last annual communication, which may require action on the part of the Grand Lodge, or may be of interest to its officers.

The Grand Secretary reports the printing of 1700 copies of the Grand Lodge Reports for distribution and binding—copies being furnished the several Grand Lodges with which this Grand Lodge is in communication; also, copies to the several Masonic periodicals. He also reports the issuance of Charters to the several Lodges to whom Charters were granted at the last communication—also, the issuing of twelve Dispensations to form new Lodges—a list of which is given below. Upon the state of the order, the Grand Secretary reports as follows:

"Again it is gratifying to note the fact, that no surrender of a Charter has occurred during the year, as it is one of the evidences of the increasing stability of everything in our state. While, formerly, every annual report showed the extinction of one or more Lodges, three years have now elapsed without such an occurrence, and with the existing state of things, it is not probable that hereafter, the Grand Secretary will be called upon, often to record such an event. In the earlier days, Dispensations and Charters were granted freely to our brethren in the mining gulches, but when the gulch was worked out, so also was the Lodge, and thus many vacancies were created in the numbers upon the registry. During latter years, our population has become more fixed, even in the mineral bearing portions of the state, as quartz and hydraulic mining affords a far more permanent employment than

the placer workings of the earlier period; and in the agricultural counties, now rapidly and constantly filling up with farmers, who establish homes, and where, during several years past, most of the Lodges have been instituted, there is little to fear for their permanence and usefulness.

The numbers upon our register, of chartered Lodges, have now reached to one hundred and ninety-two. Of these, 21, for reasons heretofore presented, have voluntarily surrendered their charters; 3 have become extinct by revocation of those instruments; 2, established in Oregon, assisted in the formation of the Grand Lodge of that state; and 8 established in Nevada, transferred their allegiance to the Grand Lodge there established by themselves. Thus there are now in active existence, within this jurisdiction one hundred and fifty-eight chartered Lodges, besides twelve to which Dispensations have been issued since the last communication—making in all one hundred and seventy.

The Grand Secretary reports the addition of thirty-one volumes to the Masonic library, making in all, five hundred and forty-three bound volumes of purely Masonic works.

The total receipts of the year reported by the Grand Secretary, were \$20,096 53. Of this amount \$5,455 20 accrued from sale of property in Sacramento, and balance in the Trustees hands.

The Grand Secretary closed his report with the following: "It is gratifying to be enabled to conclude this report with the statement that no Lodge is a dollar in arrears for dues, and that the returns of every Lodge; chartered and under dispensation, for the present year have been received."

The Grand Treasurer presented his annual report, from which we condense the following, showing the financial condition of the Grand Lodge:

RECEIPTS.

Total receipts from all sources for the year ending July 31st, 1869,	\$20,096 53
Balance in Treasury surplus of last year,	5,065 82
Making an aggregate amount of,	25,162 35

DISBURSEMENTS.

Paid Grand Secretary	\$3,800 00
" Assistant Grand Secretary	1,200 00
" Grand Treasurer	200 00
" Grand Tyler	100 00
Expenses of Annual Communication of 1868,	5,291 02
Office rent, printing, binding, periodicals and incidental expenses,	4,240 65
Portraits of Past Grand Masters.....	495 00
Testimonial to Past Grand Master Gilbert B. Claiborne.....	585 00
Paid Janitor, searching records, lithograph, &c.....	822 55
" Boards of Relief of San Francisco and Sacramento.....	1,700 00
Making total disbursements	17,734 19
Leaving a balance in the Treasury of.....	\$7,428 16

The reason of the receipts of the Grand Lodge being so large this year, is, that over five thousand dollars was paid into the Treasury by the Trustees of Masonic Hall Fund, being proceeds of sale of property in Sacramento, and balance in Trustees hands.

The session of the Grand Lodge was very harmonious—several questions of Masonic jurisprudence was settled, some of which we shall have occasion to notice hereafter.

Bro. Wm. H. Hill, Chairman of the Committee on Foreign Correspondence, presented a printed report, which also we shall have occasion to refer to hereafter.

The Oration of Bro. Frank M. Pixley we would be glad to publish in full, but its length forbids, and to mutilate it by extracts therefrom would be injustice, as it must be taken as a grand whole to be fully appreciated. It was able and very interesting, and showed preparation and research. It would give us extreme pleasure to publish it in full, and would do so if the MIRROR was of sufficient size and capacity to contain so much matter.

In reference to Affiliation Fees, the Committee on Jurisprudence reported as follows:

The Committee on Jurisprudence, to whom was referred that portion of the Grand Master's address, recommending the abolishment of affiliation fees, recommend to the Lodges of this jurisdiction that their by-laws be so amended as to do away with all fee for affiliation, except so much as will cover the dues provided for in 2d Subdivision of Sec. 4, Art. 8, Part 1, of the Constitution of the Grand Lodge.

The Committee reported no resolution, therefore the matter is left entirely with the Lodges.

The Finance Committee, to whom was referred the resolution of Bro. Wm. H. Hill, requesting the Committee to report some plan for the equitable distribution, or permanent investment, of the surplus funds now in the treasury, belonging to the Grand Lodge, reported the following resolution, which was adopted.

Resolved, That the sum of \$5000 be, and the same is hereby set aside from the general fund, as a surplus, or reserve fund, and that three persons, members of this Grand Lodge, be elected annually, who shall jointly take charge of, and loan, or invest said sum, and such further sums as may from time to time be similarly appropriated, at their discretion, and also have the charge of the Stock of the Masonic Temple Association, belonging to this Grand Lodge, and render an account of their doings, at each annual Communication, to this Grand Lodge.

Also, a Resolution providing for bonds to be given for the faithful performance of the trust.

The following were elected Trustees for the ensuing year under the above resolution: V.:W.: James Laidley, R.:W.: Richard Dale, W.: George C. Hickox.

Charters were granted to the following Lodges U. D., and numbered as below :

Ferndale, No. 192, Ferndale, Humboldt Co.
 Mountain View, No. 193, Mountain View, Santa Clara Co.
 Buckeye, No. 194, Buckeye, Yolo County.
 Saint Simeon, No. 195, Roseville, Los Angeles Co.
 Paradise, No. 196, Haywood, Alameda Co. •
 Wilmington, No. 197, Wilmington, Los Angeles Co.
 Hartley, No. 198, Lakeport, Lake Co.
 Truckee, No. 199, Truckee, Nevada Co.
 Silveyville, No. 200, Silveyville, Solano Co.
 Pentalpha, No. 201, Los Angeles, Los Angeles Co.
 Confidence, No. 202, Castroville, Monterey Co.
 Salinas, No. 203, Salinas, Monterey Co.

ENDORISING THE MASONIC MIRROR.

THE following endorsement of the Masonic Mirror was unanimously adopted by the Grand Lodge.

Whereas, The want of a purely Masonic publication has long been felt on this Coast, which if properly conducted, could not fail to be of great and lasting benefit to the Craft, and

Whereas, Brother Amasa W. Bishop has undertaken the editorial management of such a publication, in the City of San Francisco, the name of which is "THE MASONIC MIRROR, a Monthly Magazine, specimen copies of which are before this Grand Body—therefore

Resolved, That this Most Worshipful Grand Lodge, having confidence in the ability of Brother Bishop to conduct such a publication, do hereby recommend the said MASONIC MIRROR to the Craft, generally, as worthy of their support.

THE following are the Grand Officers elected and appointed for the ensuing Masonic year :

Grand Master, Leonidas E. Pratt, of Mountain Shade Lodge, No. 18.
 Sen. Grand Warden, John S. Ward, of Lassen Lodge, No. 149.
 Junior Grand Warden, Richard Dale, of Union Lodge, No. 58.
 Grand Treasurer, James Laidley, Occidental Lodge, No. 22.
 Grand Secretary, Alexander G. Abell, California Lodge, No. 1.
 Grand Chaplain, William H. Hill, Sacramento Lodge, No. 40.
 Grand Orator, James H. Hardy, Progress Lodge, No. 125.
 Assistant Grand Secretary, Lawrence C. Owen, Excelsior Lodge, No. 168.
 Grand Lecturer, W.: John W. Shaeffer, Mt. Moriah Lodge, No. 44.
 Grand Marshal, W.: Irving N. McGuire, Lafayette Lodge, No. 126.
 Grand Bible Bearer, V.:R.: Benjamin Ackerly, Live Oak Lodge, No. 61.
 Grand Standard Bearer, W.: John M. Keith, Keith Lodge, No. 187.
 Grand Sword Bearer, W.: Samuel Prager, Los Angeles Lodge, No. 42.
 Senior Grand Deacon, W.: William A. Holcomb, California Lodge, No. 1.
 Junior Grand Deacon, W.: Thomas J. Organ, Hiram Lodge, No. 43.
 Grand Steward, W.: Benjamin W. Barnes, Jefferson Lodge, No. 97.
 " " W.: James D. McMurry, Georgetown Lodge, No. 25.

Grand Organist, W.: Samuel D. Mayer, Occidental Lodge, No. 22.
 Grand Pursuivant, W.: William N. Anderson, Marin Lodge, No. 191.
 Grand Tyler, W.: James Oglesby, Excelsior Lodge, No. 166.

and were duly installed by Past Grand Master, M.:W.: Chas. Marsh.

Brother William H. Hill introduced the following resolution, which was unanimously adopted.

Resolved, That the thanks of this Grand Lodge are due and are hereby cordially tendered to our late M.:W.: Grand Master Charles Marsh, not only for the able and faithful manner in which he has discharged the duties of that office, but also for his long and acceptable services as a member and officer of this Grand Lodge, and that the elective Grand Officers be appointed a committee to devise and procure a suitable testimonial for presentation to him at the next annual Communication.

Resolved, That the retiring Grand Master the M.:W.: Chas. Marsh, be requested to sit for his portrait, and that the Grand Secretary be instructed to have it suitably framed, and placed among the other portraits in the offices of the Grand Lodge.

The following resolution was passed.

Resolved, That all petitions for the degrees and affiliation must be signed by the full names of the applicants, be thus recorded in the roll books and books of by-laws of the respective Lodges.

On Saturday, the 16th, no further business offering, the Twentieth Annual Communication of the M.:W.: Grand Lodge of Masons of the State of California, was duly closed, peace and harmony prevailing.

ITS ANTIQUITY.—Brand's *Encyclopædia of Science, Literature, and Art*, says "that from Egypt were derived the principal mysteries, and that it was in the darkness of subterranean apartments that those institutions had birth in which secrecy was the first law. According to Plutarch, the Sphynxes, with which the entrances to their temples were decorated, signifies that Egyptian mythology was mysterious and emblematic. In these temples the line and square were never abandoned, they had no circular monument, and their temples were covered with symbolical characters. Thus has Masonry seen the introduction of letters, the discovery of the arts and sciences, and the spread of the Christian religion; it has witnessed the rise and fall of all the old nations of the earth; survived the darkness and turmoil of the middle ages, and now stands a wonder of the world.

WHAT IS RELIGION?

THE question which is adopted as the heading of this article, was very forcibly suggested by reading a critical notice of the MIRROR, given by the *Pacific*, a religious newspaper, published in this city, which criticism shows the writer to be still enveloped in the cobwebs of antiquated ideas concerning religion, which a progressive world has long since shaken off. We quote from the *Pacific* as follows:

"The *Masonic Mirror*, vol. I. No. 1, Amasa W. Bishop editor has made its bow to the public. It is to be published monthly. Its typographical dress is comely. In its view, Masonry would seem to be a religion. We are glad to have religion recognized by all societies and orders, but it may as well be understood by all orders and societies that just in the degree in which they become religious organizations and make religious professions, they invade the legitimate province of the Christian Churches and must be viewed by them with distrust. Nor can we repress our severe censure of that style of reference to the Christian religion, adopted in an article on the 'Antiquities of Masonry,' which speaks of Christianity, or the system of salvation through the atonement of a crucified Mediator, 'as the main pillar of Masonry at the fall of man!'—of the evangelist John as 'the grand patron of Masonry!' Our friends in the Masonic Order injure their own cause by such references as these. Masonry may have had and still have its uses as a social and benevolent order, but if it claims to be a religion or a science, it exposes itself to opposition. Neither science nor Christianity can acknowledge such claims."

We do not propose to hatch a controversy with the *Pacific*, but rather to answer, according to our understanding, the question proposed, "What is religion?" Webster defines religion to be:

1. "The recognition of God as an object of worship, love, and obedience. 2. Any system of faith and worship. 3. The rites or services of religion. *Note.* Religion, as distinguished from *theology*, is subjective, designating the feelings and acts of men which relate to God; while *theology* is objective, and denotes those ideas of God which man entertains respecting the God whom he worships, especially his scientific and systematic views of God. As distinguished from *morality*, *religion* denotes the influences and motives to human duty which are found in the character and will of God, while *morality* describes the duties to man, to which true *religion* always influences."

We are of the opinion, that when the editor of the *Pacific* denies to Masonry any part in religion, he means *sectarian theological* religion—and in this we heartily agree. Masonry seeks not to interfere with human creeds, or theological tenets. It goes into no metaphysical disquisitions to prove that its religious path is the only road to heaven,

while all others lead to perdition. And here is the very point where the *Pacific* is befogged—it has a very hazy idea that *religion* consists only in its theological *system* of belief—in other words, it has a *science* of religion, which it adheres to, instead of the pure principles upon which its science is supposed to be founded. Now Masonry lays claim to no theology—no science, or *system* of theological religion, but *does* claim to teach a pure religious sentiment of the heart and feelings, which not only relates man to God, but influences him in his duties to man. “Masonry is so far interwoven with religion, as to lay us under obligation to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view, with reverence, and admiration, the glorious works of Creation, and inspire him with the most exalted ideas of the perfections of his divine Creator.”

Masonry does not recognize the theoretical religion of the *Pacific*, neither has the *Pacific* anything to fear from the encroachments of Masonry upon its peculiar field of labors. Masonry was full grown long before the founding of the theoretical religion of the *Pacific*. Neither has Masonry anything to do with the “legitimate provinces of the Christian Churches,” and therefore Christian Churches need not look with distrustful eyes. Masonry is not confined to Jew or Gentile, Christian or Mohamedan, but admits to its MIDDLE CHAMBER *all* good men and true, who first acknowledge a belief in that *pure religion of the heart and soul*, which recognizes God as an object of worship, love, and obedience.

We do contend, however, notwithstanding the objections of the *Pacific*, that Masonry is most intimately connected with the *true* religion of Christianity—not the dogmas of Christianity, nor sectarian Christianity, nor theological *systems* of Christianity, but with the pure code of moral laws laid down by the Great Teacher, which if a man follows, he cannot materially err—and which at once constitutes the main pillar of Masonic religion, older than the Christian era, and cherished long before Christianity as a religious faith, had an existence.

Masonry will never prejudice a pure religion, but rather prove an able and effective adjunct. It will never interfere with the provinces of the Church, for its mission is to all mankind, and not to any sect. The religion it inculcates is the religion of the heart, the religion of charity, the religion of the CARDINAL VIRTUES, a religion as broad as humanity itself—cramped by no creeds, worshiping the one true God, and doing good to His creatures. If this is not religion, then we know not the meaning of the term. If this *is* religion, then Masonry is all we claim for it.

THE SIGN OF DISTRESS.

BY THOMAS A. GRANGER.

'Twas a wild, dreary night in cheerless December;
 'Twas a night only lit by a meteor's gleam;
 'Twas the night—of that night I distinctly remember,
 That my soul journeyed forth on the wings of a dream.
 That dream found me happy, by tried friends surrounded,
 Enjoying with rapture the comforts of wealth,
 My cup overflowing with blessings unbounded,
 My heart fully charged from the fountains of health.

That dream left me wretched, by friendship forsaken,
 Dejected, despairing, and wrapt in dismay—
 By poverty, sickness, and ruin o'ertaken—
 To every temptation and passion a prey.
 Devoid of an end or an aim I then wandered,
 O'er highway and by-way and lone wilderness.
 On the past and the present and the future I pondered;
 But pride bade me tender no sign of distress.

In frenzy the wine cup I instantly quaffed at,
 And habit in time made me quaff to excess;
 But heated by wine, like a madman I laughed at
 The thought of e'er giving the sign of distress.
 But wine sank me lower by lying pretences—
 It tattered my raiments and furrowed my face,
 It palsied my sinews and plifered my senses,
 And forced me to proffer a sign of distress.

I reeled to a chapel where churchmen were kneeling,
 And asking their Saviour poor sinners to bless.
 My claims I presented—the door of the chapel
 Was slammed in my face at the sign of distress.
 I strolled to the priest, to the servant of heaven,
 And sued for relief with a wild eagerness;
 He prayed that my sins might at last be forgiven,
 And thought that he had answered my sign of distress.

I staggered at last to the home of my mother,
 Believing my prayers would meet with success;
 But father and mother and sister and brother
 Disowned me and taunted my signs of distress.
 I lay down to die as a stranger drew nigh me,
 A spotless white lamskin adorning his dress.
 My eyes caught the emblem, and ere he passed by me
 I gave, as before, the sad sign of distress.

With God-like emotion that messenger hastens
 To grasp me and whisper, "My brother I bless
 The hour of my life when I learned of the Masons
 To give and to answer your sign of distress."
 Let a sign of distress by a craftsman be given,
 And, though priceless to me is eternity's bliss,
 May my name never enter the records of heaven,
 Should I fail to acknowledge that sign of distress.

[Written for the Masonic Mirror.]

THE MEDIUM FOR THE LAW OF LOVE.

BY REV. BRO. J. GIERLOW.

WE are taught by the GREAT LIGHT to "do good unto *all* men" as we have opportunity. Yet, it cannot be denied that there are *some*, who have an especial claim upon our love. Widely as we ought to extend the circle of our benevolent regards—universal and disinterested as our good will should be, still it is certain that we can neither know the need, nor administer to the comfort, of *every* individual. It therefore becomes us to inquire for some *medium*, where our affections may be exercised, without being partial, and without being indiscriminate.

And how shall we attain this desirable mean between the diffusion of general regard, and the contraction of individual attachment, but in a selection of those among our fellow-men, who possess congenial hearts, mutual good dispositions and propensities, and reciprocal esteem and love—men who are inspired with like ardor in the pursuit of wisdom, and like zeal in the cause of virtue—men, of whom to form an association which shall partake of the liberal spirit of philanthropy, and the intimate union of friendship—combining the benevolence of the one with the tenderness of the other. These men we find in the MASONIC BROTHERHOOD, which thus constitutes a *medium* for the law of love. It is *one body* actuated by *one soul*—possessing *one heart* and *one head*—the heart of benevolence, the head of charity! And for this reason, it may be trusted.

The world is full of deceit—a fact which every-day experience will illustrate, and therefore needs no argument. So long as there are blossoms on the trees, and honey in the blossoms, the bees will come to them in crowds, and fill the place with music; but when the blossoms fade, and the honey is gone, the bees too will disappear. And so it is with men in this world. In the abode of fortune and pleasure, friends will be found in plenty; but when fortune takes wings, they fly along with it. Why? Because the men of the world are not imbued with *that love which is the fulfilling of the law*. For this reason we take refuge in the BROTHERHOOD; but above all, in HIM, who never forsakes, who ever loves.

Let it be our constant aim, as becometh the CHILDREN OF LIGHT, to advance and sustain, with honesty of intention, a cause, so noble as that, which seeks to raise fallen humanity! Let us endeavor, by kindly deeds, to fulfil the high destiny for which man was created. Let us improve, and be more and more under the spirit and influence of the pure teachings of FAITH, HOPE, and CHARITY,—thus gaining for ourselves and for the Fraternity a *good name*, that shall be as lasting as time. Then shall we have honor of men, and be rewarded of our Father in Heaven, when, in the fullness of time, He shall pronounce the blessed words; "Well done, thou good and faithful servant."

THE TWO ARAB CHIEFS.

THERE dwelt upon the great river Euphrates, near the city of Bassora, two Arab tribes deadly hostile to each other. The enmity was so proverbial and well known that, when one man spoke of the enmity of another towards a foe, he would say, "He hates him as an Anizee hates a Montifee." It fell out that the Pasha of Bagdad, being apprehensive of the invasion of the Kurds, from Kurdistan, sent out an order to the chief of the Anizees to send forthwith twenty thousand men, and the order was obeyed.

The Pasha, not placing the same reliance upon the promptness of the Montifee chief, resolved to take him by stratagem, and then demand of him the aid of his tribe. He succeeded in obtaining the attendance of the chief, and he was brought in to the Turk.

"I have taken you prisoner," said the Pasha, "fearing that I might not otherwise have obtained the assistance of your tribe against the Kurds. If you now command that ten thousand of your men shall come to my assistance, your chains shall be struck off, you may return safe and uninjured to your tribe; but if you do not comply, your head shall roll at my feet."

The chief looked the Pasha sternly in the face and replied: "Your ignorance of the Arab character has led you into this error. Had you sent to me for ten thousand of my tribe when I was free, I know not what answer I should have returned; but, as it is, my answer cannot but be negative. If you order my head to roll at your feet, be it so; there are many more in my tribe equal to mine. Shed one drop of my blood, and every one will become an avenger. The Arab may be treated with when free, but when a prisoner, *never*."

The haughty Pasha looked upon him for a moment in surprise; then, turning to his soldiers, he ordered them to sever his head from his body. The chief stood calm and collected while the drawn sabre gleamed aloft in the air. At this moment the noise of a horse galloping in the paved court-yard attracted the attention of the Pasha. At every bound he struck the fire from the stones, and seemed to be striving to outstrip the wind. In a moment the rider vaulted from his horse, and, almost in the same breath, stood in the presence of the Pasha. It was the chief of the Anizees.

"I am come," said he "to strike off the chains of my enemy. Had he been taken in open conflict, I should not interpose; but, as he has been taken by treachery, though mine enemy, yet will I be first to throw off his chains. There are twenty thousand bright lances, under my command, glancing yonder in your defense; but, if you do not immediately release mine enemy, every one of them shall be directed against you as a foe."

The Turk was forced to yield, and the two chiefs retired together. The chief of the Anizees conducted his brother chief, though his deadliest enemy, to his own tribe, and then said: "We are now again enemies; we have only acted as Arabs should always act to each other; but, now you are safe and with your own tribe, our ancient hostilities are renewed."

With this they parted, and the chief of the Anizees returned immediately to the defense of the Pasha.

THE MASON'S DUTY TO HIS BROTHER.

MASONRY may be, and, no doubt, has often been used successfully as a stepping-stone to lead men from a loose morality to a life of purity and goodness. Such undoubtedly was one of the great aims of its illustrious and benevolent founders. Freemasonry, from the first initiatory right up to the highest step in her mysteries, seems to turn the open eye of him that seeks for light upon a temple more magnificent than Solomon's, and of which that was but a shadow; a house greater than any reared by human hands; a temple whose foundations cannot be shaken, "and whose builder and maker is God." Freemasonry inculcates a stricter than worldly morality, and calls upon her votaries to exercise a conscientious guardianship over their brethren throughout the globe. No man who wears the habiliments of a Mason, from the youngest Entered Apprentice just fresh from his vows, up to the Knight Templar, with the star of Knighthood glittering on his breast, can or dare say, "*I am not my brother's keeper!*"

Can we see a brother in want and coming to us as a Mason, and not relieve his necessities? Can we as Masons bid him be warmed and fed, and yet turn away and withhold the things of which he stands in need? Can we see a brother fall into immorality or crime, and not reach forth a helping hand to bring the wanderer back, and restore the prodigal as a humble penitent to the paths of virtue? Can we hear a brother slandered and not sustain his good name by every lawful means? Can we see his real faults and not seek to cast over them the veil of charity, "*which believeth all things, hopeth all things, and which never faileth?*"

Dare we see a brother's widow or orphans destitute and helpless, and refuse to administer to their wants? We all know how these charities and these virtues are inculcated, and as "*faithful men and true,*" we are bound to exemplify them in our lives. Each Mason is indeed his brother's keeper, and has a guardianship over him for good, which he

is bound by duties the most sacred, and obligations the most solemn, by every tie of honor and fidelity, to exercise.

Let no man, then, who wears the badge of a Mason coldly and selfishly isolate himself from his brethren. The Mason must ever be his brother's keeper, and should not consider it onerous so to be.

Our brethren are bound to us by ties that are "*not easily broken*," and we must not shrink when duty calls. If Masonry is to be esteemed and prized among men, it must be because individual members make it so, by lives of strict integrity and works abounding in charity; works, not words, which show that, for all which is good, "*they are their brother's keeper*," bound to help him forward in the path of virtue, bound to restrain him if he would pursue the path of vice.—*Courier*.

REMINISCENCES OF ANTI-MASONIC TIMES.

BY REV. DR. GIGER.

I AM aware that great prejudices have existed in regard to the true character and tendency of the Masonic Order. These prejudices were originated and spread by political demagogues for selfish and ambitious purposes, and many well disposed persons were thus deceived, and their zeal to destroy Masonry rose above all other subjects of public concern. Strange that intelligent men could have ever persuaded themselves that Anti-Masonry had a base broad enough upon which to build up a party; that "the manifold interests of a great country, its trade, commerce and general industry; its finance, its development through the thousand channels of public administration, its party alliances, its ambitious strifes and its multiform pursuits could all be reduced into subordination to the purpose of extirpating Masonry by political action." The incidents are so well known that we will only briefly allude to them.

The opponents of Andrew Jackson, who was a Royal Arch Mason, found themselves in a dilemma. For Henry Clay, the idol of the Whig party was a Mason, and wishing "to be right rather than to be President," would not sacrifice his principles nor violate his solemn obligation. William Wirt was, therefore, selected as the standard bearer. And yet he, in his letter of acceptance, pays a high tribute to the cause so unjustly assailed. Says he, "I was myself initiated into the mysteries of Freemasonry. I never took the Master's Degree, but it proceeded from no suspicion on my part that there was any thing criminal

in the institution, or any thing that placed its members in the slightest degree in collision with their allegiance to their country and its laws. I have thought and repeatedly said that I considered Masonry as having nothing to do with politics, and nothing has surprised me more than to see it blown into consequence in the Northern and Eastern States as a political engine, and the whole community excited against it." As the day of election drew near, wishing to be relieved from the position into which he had been reluctantly forced, he writes: "To persist in the nomination will only expose their weakness. They cannot carry a single State, except, perhaps, one. They cannot even organize an electoral ticket to the south of New York, except, perhaps, in Pennsylvania. It will annihilate them, and me too, by the mere force of ridicule." The result of the election proved the truth of his prophecy, for out of 286 electoral votes Gen. Jackson received 219, Mr. Clay 49, Mr. Floyd 11, and Mr. Wirt *seven*. Thus the fanatical spirit which enkindled the flame of persecution and spread over the face of one section of our land with the wild fury of a mighty conflagration was quenched. It was short lived, and its few paroxysms in subsequent years were followed by utter dissolution. Like Hudibras's musket, which missed the mark it aimed at,

"And, though well aimed at duck or plover,
Recolled and knocked its owner over."

The attempted assassination of Masonry turned out, as with other assassinations, only to confirm her power and to hasten her coming apotheosis. Antæus-like, she reached that point of extreme depression where by touching the ground she touched also the giant spring of that power in which she rose and now triumphantly reigns.

ONLY A TRIFLE.

EVERY hour in the day, almost, we hear people say, in reference to matters of habit and life, "It is of little importance," "It is only a trifle," "It cannot be of any consequence," and other current phrases of kindred import. Let us remember that every thing is of consequence; and if we could only make that conviction universal, we should be doing pre-eminently good service. It would mightily assist in moulding man into a wise, thoughtful, noble being; strong in virtue, sound in morals, and true in principle.

There is not a thought lodging for a moment in the intellect; there is not a word passing through the lips; there is not a single thing

done, however mean or private, but has its given power in shaping the next thought we may think—in deciding the quality of the next action we may perform.

As a first step to greatness, we must faithfully attend to "little things." The man who attends to greatness does not do so by one convulsive struggle, but by a series of conflicts, by successive victories and defeats. He proves his qualifications for great enterprise by fulfilling duties improperly denominated *mean*. The man who waits for an *occasion* of greatness, never will be great at all. Your great man is he who does the duty of the day; that which is nearest to him, however insignificant to others it may appear. Little things are the seed of things that are great, whether it be in goodness or evil. Vast sequents result from trifles. A little folly has often created wretchedness, disease, and beggary. A little resolution has won, within man's own breast, victories more sublime and imperishable than any inscribed on the roll of Fame. "Man is an almanac of self—a living record of his own deeds." Ay, let us say of his own thoughts, too—it is because every thought and deed writes itself down in indelible lines on the register of his inner being that we invite attention to the power exerted on character by "little things."

MOSQUE OF OMAR—JEWISH TRADITION—THE BOOK OF THE LAW.

MR. TRAGELLES thus writes to the *London Times*: "On the 14th ult., appeared a letter from Alexandria, mentioning that the Jews (at Jerusalem) declined to enter the court of the Mosque of Omar to pray for rain, on the ground that they were ceremoniously unclean, and, also, because they believed that their law was buried under the sight of the temple. I want to ascertain in what manner the opinion originated among the Jews that their law was buried there. Is there any historical account of any circumstance of the kind? and, if so, when did this concealment take place? These questions have some interest, because in a dry shaft beneath the Mosque of Omar—the ancient sight of the temple of the Lord—one skin of a roll of the *Parchment* was found. Through the kindness of Mrs. Lieder, of Cairo, I possess this relic. It is written in three columns, beginning at Genesis xxii. I, and going to the middle of the chapter xxiv. The Jews had, therefore, some grounds for their opinion, and that opinion may lead to the discovery of the time of the deposit of this existing portion."

COUNTRY CHILDREN.

BY MRS. M. A. KIDDER.

Little fresh violets,
 Born in the wildwood;
 Sweetly illustrating
 Innocent childhood!
 Shy as the antelope—
 Brown as a berry—
 Fresh as the mountain air,
 Romping and merry!

Blue eyes and hazel eyes
 Peep from the hedges,
 Shaded by sun bonnets
 Frayed at the edges!
 Up in the apple trees,
 Heedless of danger,
 Manhood in embryo
 Stares at the stranger.

Out in the hilly patch,
 Seeking the berries—
 Under the orchard trees
 Feasting on cherries—

Trampling the clover blossoms
 Down 'mong the grasses,
 No voice to hinder them—
 Dear lads and lasses!

No grim propriety—
 No interdiction;
 Free as the birdlings
 From city restriction!
 Coining the purest blood—
 Strength'ning each muscle—
 Donning health armor
 'Gainst life's coming bustle!

Dear little innocents,
 Born in the wildwood!
 Oh, that all little ones
 Had such a childhood!
 God's blue spread over them—
 God's green beneath them;
 No sweeter heritage
 Could we bequeath them!

RIGHTS OF THE MASTER IN DEBATE.

THE Master of a Lodge is governed not only by the same laws applicable to all Master Masons and all the members of his Lodge, but laws peculiar to his office and unwritten. The presiding officer of a deliberative assembly cannot participate in any debate upon the merits of a question while in the chair, but he may call upon another member to preside, and in his character as a member may participate in debate. But the Master of a Lodge is not only its presiding officer in a parliamentary sense, but is the ruler of the Lodge and the governor of the brethren. He cannot lawfully rule by arbitrary will, or govern in a haughty or austere manner, yet, while he may do all in his power to promote harmony, concord and unanimity, he is bound to prevent the funds or property of his Lodge from being squandered or improperly applied; to enforce the Constitutions and laws of the Grand Lodge and of the Institution, and the by-laws of his own Lodge; to decide all questions of order, and to rule out all motions or questions which may infringe upon the Constitution, laws and landmarks of the Institution.

Hence, the Master of a Lodge should never strictly participate in debate in or out of the chair, but he should so manage all debates as to

prevent confusion, dissension or personalities, or, if he finds it difficult to do so, he may and should terminate the debate and proceed to take the question. Being president, ruler, governor, lawgiver, adviser and counsellor in his Lodge, he may, and sometimes should, after rising to put the question, sum up the reasons given on both sides impartially and candidly, and then give his own opinion briefly as to the propriety of the measure proposed.

He should *never* do this, except on great or important questions, and with the most profound respect for the opinions of all his brethren, and with perfect candor and sincerity, for every Master should aim to rule and govern in the respect, affection, and love of all his brethren, dealing justly by all, and giving no good cause for offense to any.

In cases of great doubt, it is well for influential brethren to ask the Master's opinion.—*Trowel*.

ANNUAL ELECTIONS.

As the Fraternity will soon be called upon to choose their Officers for the ensuing Masonic year, it will not be amiss to call the attention of the brethren to the ancient rules of the Order, which discountenance electioneering. This practice of electioneering over Lodge Officers should be frowned down by every brother, especially the practice of making combinations in order to elect a certain ticket. Each officer should be chosen with reference to his merit and qualifications for the particular office with which his brethren seek to honor him. Any other course will work confusion among the craft, and the results will be harm to the Lodge, if not to the fraternity generally. There is no impropriety in any brother aspiring to office, provided he is qualified to fill the office to which he aspires. But he should not seek to effect his election by undue means, or by combinations. Let the political world have the dirty pool of electioneering all to itself—keep it out of the Lodges, it is defiling, and unworthy of a Mason. In closing this admonition, we cannot refrain from quoting a paragraph from the address of M.:W.: Thomas F. Turner, Grand Master of the Grand Lodge of Illinois, in reference to the character officers of a Lodge should bear. He says: "It is bad enough to have immoral and intemperate men in our Society, without electing them to office. Elect your best men, and above all, elect no Brother who will be liable to disgrace his office, or dishonor his Lodge. Intemperance is a growing and giant evil—keep intemperate men out of office, and let no inducement influence you to admit an intemperate man into your Lodges."

BROTHER ORANGE CLARK, D. D.

DEATH hath sounded the alarm at the door of Oriental Lodge No. 144, and called from earthly labor to his heavenly refreshment, our highly esteemed and reverend brother, ORANGE CLARK, D. D., who on the 9th day of October, 1869, was admitted to the Grand Lodge above, having squared his actions by the square of virtue, and having walked uprightly before God and man, was welcomed by the Grand Master of the Universe with that plaudit, "well done, good and faithful servant, enter into the joy of thy Lord."

BRO. CLARK was one of the oldest members of Oriental Lodge, and an old mason. He was born in Westhampton, Massachusetts, September 17th, 1797; was educated at Harvard College, and graduated in 1826. He was ordained Deacon of the Episcopal Church, by Bishop Griswold, at Saco Maine, in 1828; and ordained Priest by Bishop Hobart, at Mechanicsville, N. Y., in 1831. He officiated as Rector of Churches in Waterford, Delhi, Lockport and Rochester, N. Y., and Quincy, Mass. He was raised to the SUBLIME DEGREE OF MASTER MASON in Columbia Lodge, Boston, Mass., Dec. 5th, 1850, came to California in April 1851, where he has since resided up to his death.

Deceased was an exemplary Mason and Christian divine. Was respected by all who knew him, and loved by the brethren of his Lodge. A Committee was appointed at the last regular communication of Oriental Lodge to draft resolutions of respect to his memory, and report the same to the Lodge at its next regular meeting.

 THE SACRED NUMBER "THREE."

BY STEINBRENNER.

THE late Bro. John Henry Bernhard Draseke, Protestant Bishop of Magdeburg, and Master of the Lodge "Olive Branch," at Bremen, in one of his addresses thus alludes to the sacred number Three: "In the whole of Nature, in all the manifestations of its vitality, in all the wonders of its glory and majesty, in every portion of its vast laboratory, presides and governs and reigns, pre-eminent in its power, the mysterious 'three.' It is the mistress of all the harmonies of the universe. It is expressive of the relation of the Almighty Architect to His creation. It dwells in the existence of man, ever and incessantly repeating itself, as Body, Soul, Spirit; as Thought, Perception, Will; as the Past, Present, Future; as Faith, Hope, Love. As a Mason, also, man is ever surrounded by its irresistible magic, and the sacred number meets his view at every step of his progress. Does he consider

what is presupposed by the building on which he is engaged? He will perceive it in the Power, the Plan, the Execution. Does he ask what will be the appearance of the edifice? He beholds it conducted by Wisdom, supported in Strength, and adorned by Beauty. Does he reflect on the object for which this spiritual temple is erected on earth? The mystic triad again greets him—Peace of Mind, Welfare of Mankind, Glory of God."

CANDIDATES.

ONE of the most important duties devolving on the Master Mason, is the admission of candidates for our mysteries. On the faithful performance of this depend not only the peace, harmony, and good name of his individual Lodge, but of the entire fraternity. It is the duty of each member so to investigate and judge of the character of the applicant, that none but good men and true are permitted to enter our tyled doors. In olden time the entire Lodge was a committee of the whole, but now the application is referred to a committee whose special duty it is to scrutinize the life and good name of the candidate, and report thereon; and on their report is based a great deal of the future action of the Lodge. The committee must examine the internal as well as external qualifications of the applicant, if it is, as he, has declared in his application, that he is free by birth, unbiased by the improper solicitations of friends, and uninfluenced by mercenary motives, that it is from a favorable opinion conceived of our Order, that he freely and voluntarily offers himself a candidate for our mysteries; above all he must declare his belief in the existence of a Supreme Being. This is the great landmark, and the *only religious test* that can be demanded of the candidate. He must be of good report, of mature age, hale and sound, so as to be capable of gaining a livelihood for himself and family, and to perform the work of a member in the Lodge. He must also have some visible means of an honest livelihood. Brethren, guard well the outer door if you would preserve your Lodge.—*Freemasons' Monthly.*

ADVICE TO YOUTH.

CULTURE insures the production of superior fruit from the soil; and culture, culture only, produces superior *men*. If you suffer an apple tree to grow up in the forest, overshadowed by the tall monarchs of

the wood, without letting the sunshine to its foliage, lopping off its decayed or superfluous twigs and branches, and stirring the soil at its roots, it will grow up dwarfed and barren, or producing unpalatable and unwholesome fruit. Just so, if a boy is suffered to grow up in idleness and inertia, surrounded by the ignorant and vicious, he will be a dwarf in intellect, soul, and virtue, and his fruits, or deeds, will be as acrid and bitter as "apples of Sodom." A boy should be taught that a well-tempered and rightly-directed *ambition* is one of the greatest *virtues* in man. This fact known to him, the next thing he should learn is, that the question whether he is to rise above the dullest mediocrity, when he shall attain the age of manhood and be an ornament of, and blessing to, his race, must be answered by *himself*, and no other; for surely in himself alone rests the solution of that interesting problem. If he shall heed the good advice and kind monitions of those older and more experienced than himself, and make *a right beginning*—if he shall, at the outset, place his feet on the rugged path leading up to the lofty Hill of Science, and shall suffer nothing to make him deviate therefrom in youth, he *must* reach the Temple of Knowledge at its top. But if, during the years of youth and strength, he shall step aside to chase each painted butterfly of folly, when "man's estate" is reached, he will be laboring in vain on the mountain-side, surrounded by the common herd, who retrospect in sorrow, and who dream with remorse of wasted opportunities.

PALMERS AND PILGRIMS.

PALMERS were so called from a bough of palm they usually carried, especially after having visited the holy places of Jerusalem. A Pilgrim had some dwelling place; a Palmer none. A Pilgrim visited some particular place; a Palmer all sacred places. A Pilgrim went at his own charge; a Palmer professed willful poverty. A Pilgrim might leave his pursuit; a Palmer must be constant to his profession.

LIKE A TRUE KNIGHT.—When Algernon Sidney was told that he might save his life by denying his hand-writing, he said, "When God has brought me into a dilemma in which I must assent to a lie or lose my life, He gives me a clear indication of my duty, which is to prefer death to falsehood.

LETTERS OF ENCOURAGEMENT.

A PERSON engaged in a good work is always glad to receive words of encouragement. The following is a short specimen of many letters received. The extract is from a private letter, written by a friend and brother of Chico Lodge, who will excuse the liberty we take in making it public. Our friend writes as follows:

"The first number of the MASONIC MIRROR has been received and read with much pleasure. The need of a purely Masonic journal on this coast, to throw more LIGHT upon this great science by impressing the pure principles of Masonry upon the Craft, explaining its ancient laws and landmarks, as well as to disabuse the minds of many of chronic prejudice, has long been felt. The MIRROR is just what is needed, and I will do all I can to increase its list of subscribers, by getting up a club here.—J. A. T."

If the brethren throughout the states and coast will only take the interest in the success of the MIRROR manifested in the above extract, it will be a grand success. Let us hear from you, brethren.

In this connection we desire to return thanks to many brethren in different parts of the state, and Nevada, and Oregon for generous lists of subscribers forwarded. From one Lodge we received three-fourths of the names of all the members. If we can get even *one half* of the members on this coast we shall be more than satisfied, for it will give us a list of nearly eight thousand. We ought to have one half, at least, and with proper exertion can get them. When we get that number we will enlarge the MIRROR to double its present size.

WE are under the necessity of asking a little leniency on the part of our numerous subscribers, now coming in. The first edition of No. 1 of the MIRROR is exhausted. We are getting out a second edition, which will soon be ready, and back numbers can then be furnished from the commencement, or October number.

THE POOR.—"The poor ye always have among you," said our Saviour; and there is one good feature in California character, it is considered no disgrace to be poor, if accompanied with industrious habits, or inability to labor.

With this introduction we propose to furnish the *Masonic Mirror* to all poor brethren, who are unable to pay for the same, without money and without price, on being furnished with their names and places of residence, and hope that modesty will not prevent any from sending us their address.

MASONIC DIRECTORY.

CALIFORNIA LODGE, No. 1.—San Francisco.

Meet Thursday Evenings, in King Solomon's Hall, Masonic Temple.

Stated Meetings, 1st Thursday in each month.

OFFICERS.

Benj. H. Freeman, W. M.	Chas. L. Farrington, Sec.	Wm. Howc, Mar.
John F. Snow, S. W.	Robert Riddle, S. D.	A. E. Leonard, Steward.
Edmund Lane, J. W.	Edgar Briggs, J. D.	John C. Harrington, "
Stephen M. Balch, Tres.	Henry Cox, Chap.	Ira C. Root, Tyler.

PARFAITE UNION LODGE No. 17.—San Francisco.

Meet Friday Evenings, in St. John's Hall, Masonic Temple.

Stated Meetings, 1st Friday in each month.

OFFICERS.

Pierre Bonis, W. M.	Louis Soussingeas, Sec.	Jaques Carrere, Mar.
Victor Chaigneau, S. W.	P. G. Venard, Orator.	G. Laverello, Steward.
Michel Deney, J. W.	Nicolas Demousset, S. D.	Edward Petitbeau, "
Henry Lucke, Tres.	Juan I. Espinosa, J. D.	Ira C. Root, Tyler.

OCCIDENTAL LODGE, No. 22.—San Francisco.

Meet Monday Evenings, in King Solomon's Hall, Masonic Temple.

Stated Meetings, 1st Monday in each month.

OFFICERS.

Aug. D. Carpenter, W. M.	Wm. E. Moody, Sec.	And. J. Davenport, Steward
Jabez B. Knapp, S. W.	Albert E. Lockhart, S. D.	Chas. L. Haskell, "
David Morgan, Jr., J. W.	Wm. H. Reavis, J. D.	Ira C. Root, Tyler.
Wm. W. Montague, Tres.	Treat P. Clark, Mar.	

GOLDEN GATE LODGE, No. 30.—San Francisco.

Meet Tuesday Evenings, at Independent Red Mens' Hall, 508 Bush Street,

Stated Meetings, 1st Tuesday in each month.

OFFICERS.

James Patterson, W. M.	Adolphus A. Hobe, Sec.	Wm. T. Little, Steward.
Robert Gowenlock, S. W.	Samuel H. Kent, S. D.	John M. Stockman, "
Henry Blythe, J. W.	James H. Skelley, J. D.	Ira C. Root, Tyler.
Chas. H. Wetherbee, Tres.	Wm. D. Dean, Mar.	

MOUNT MORIAH LODGE, No. 44.—San Francisco.

Meet Wednesday Evenings, in King Solomon's Hall, Masonic Temple.

Stated Meetings, 1st Wednesday in each month.

OFFICERS.

John W. Shaeffer, W. M.	Charles L. Wiggins, Sec.	Albert Solomon, Mar.
Peter Short, S. W.	Eleasar Thomas, Chap.	Charles Wise, Steward.
James Evrard, J. W.	F. O. Barstow, S. D.	Jesse K. Neece, "
George C. Hickox, Tres.	Martin Flynn, J. D.	Ira C. Root, Tyler.

FIDELITY LODGE, No. 120.—San Francisco.

Meet Thursday Evenings, in St. John's Hall, Masonic Temple.

Stated Meetings, 1st Thursday in each month.

OFFICERS.

Emanuel Emanuel, W. M.	Leon Cerf, Sec.	J. P. J. Goodwin, Steward.
Samuel Platshek, S. W.	Simon Baum, S. D.	George T. Harris, "
George E. Ogard, J. W.	John Ceell, J. D.	Wm. B. Wilson, Tyler.
Levi Emanuel, Tres.	M. Rosenshine, Mar.	

PROGRESS LODGE, No. 125.—San Francisco.*Meet Monday Evenings, at St. John's Hall, Masonic Temple.*

Stated Meetings, 1st Tuesday in each month.

OFFICERS.

Isidor N. Choyanski, W. M.	Louis Kaplan, Sec.	A. E. Tommereg, Steward.
James H. Hardy, S. W.	Samuel Feder, S. D.	G. Schwartz, "
Pincus Funkenstein, J. W.	C. E. Marks, J. D.	W. B. Wilson, Tyler.
Moritz Kalmuck, Tres.	B. Pulverman, Mar.	

HERMANN LODGE, No. 127.—San Francisco.*Meet Thursday Evenings, at cor. Centre and Valencia Streets.*

Stated Meetings, 1st Thursday in each month.

OFFICERS.

Charles E. Hansen, W. M.	Nicolas Lohse, Sec.	Louis Hemme, Steward
Henry Kenttzer, S. W.	E. A. Denicke, S. D.	H. Varroth, "
Adam Menges, J. W.	Henry Knop, J. D.	A. H. Varroth, Tyler.
Otto Kloppenberg, Tres.	Ferdinand Klatt, Mar.	

PACIFIC LODGE, No. 136.—San Francisco.*Meet Friday Evenings, in King Solomon's Hall, Masonic Temple.*

Stated Meetings, 1st Friday in each month.

OFFICERS.

George Penlington, S. W.	Robert L. McElroy, Chap.	Marcus Newfield, Steward
John F. Kennedy, J. W.	David Simpson, S. D.	Joseph Frazier, Mar.
James Ballentine, Treas.	George H. Hallett, J. D.	William Canham, Tyler.
Edward C. Lovell, Sec.	Oliver G. Hallett, Steward	

BROCKETT LODGE, No. 139.—San Francisco.*Meet Wednesday Evenings, in upper Hall, Masonic Temple.*

Stated Meetings, 1st Wednesday in each month.

OFFICERS.

Carstein Hildebrandt, W. M.	Henry M. Beach, Sec.	W. P. Lambert, Steward
Charles H. Eldredge, S. W.	John F. Pugh, S. D.	A. Schlottler, "
William Cashman, J. W.	Arthur McCracken, J. D.	J. S. Lacke, Tyler.
William C. Dyer, Tres.	Andrew Phister, Mar.	

ORIENTAL LODGE, No. 144.—San Francisco.*Meet Tuesday Evenings, in St. John's Hall, Masonic Temple.*

Stated Meetings, 1st Tuesday in each month.

OFFICERS.

Alfred C. Waite, W. M.	William H. Loring, Sec.	Silas Selleck, Mar.
William M. Cubery, S. W.	James T. Doyen, Chap.	John F. Larrabee, Steward
Lamson S. Welton, J. W.	Milton H. Myrick, S. D.	Wm. J. Younger, "
Ewd. W. Schneider, Tres.	Charles Josselyn, J. D.	Ira C. Root, Tyler.

EXCELSIOR LODGE, No. 166.—San Francisco.*Meet Wednesday Evenings, in St. John's Hall, Masonic Temple.*

Stated Meetings, 1st Wednesday in each month.

OFFICERS.

James Anderson, W. M.	Thomas Y. McNally, Sec.	John T. Kirby, Steward
William A. Stewart, S. W.	Charles A. Fuentes, S. D.	Charles B. Heald, "
Henry L. Cohen, J. W.	Samuel J. Fletcher, J. D.	James Oglesby, Tyler.
James Craig, Tres.	Henry Edwards, Mar.	

MISSION LODGE, No. 169.—San Francisco.*Meet Wednesday Evenings, at cor. Centre and Valencia Streets.*

Stated Meetings, 1st Wednesday in each month.

OFFICERS.

John S. Scott, W. M.	Thomas Livesey, Sec.	T. Thompson, Steward
Jerome Spaulding, S. W.	Francis McMurray, S. D.	John Harrington, "
Thomas Magilton, J. W.	Frederick Oehne, J. D.	Alexander Eaton, Tyler.
William Ede, Tres.	Brice S. Taylor, Mar.	

THE MASONIC MIRROR,

DEVOTED TO

THE INTERESTS OF MASONRY OF THE PACIFIC COAST

VOL. I.—DECEMBER, 1869.—No. 4.

DIGEST OF MASONIC LAW.

No. II.

IN a previous number we gave the history of the formation of Grand Lodges, and stated that they now constituted the supreme Masonic power and authority over their separate jurisdictions, and that no Lodge could be legally constituted without a warrant from the Grand Lodge of the State or Territory where such Lodge is sought to be instituted.

We now come to treat of the constitutional powers of the Grand Lodge.

The powers of the Grand Lodge are more extensive than that of any other organized body, and are three-fold.

1. LEGISLATIVE ; 2. JUDICAL ; 3. EXECUTIVE.

In its legislative capacity, it has the power of enacting laws and regulations for the government of the Craft, and of altering, repealing, and abrogating them.

In its judicial capacity, it has the power of investigating, regulating, and deciding all matters relative to the Craft, or to particular Lodges, or to individual Masons ; affirming or overruling the action of subordinate Lodges, on appeal ; deciding all questions of constitutional law, as a court of last resort.

In its executive capacity it has the power of erasing Lodges, and expelling brethren from the Craft, and of granting restorations or pardons. But all these powers are subject to one limitation, that contained in the regulations of 1721, and expressed in the following language : " PROVIDED ALWAYS THAT THE OLD LANDMARKS BE CARE-

is said to be a *just* and *legally* constituted Lodge. *Just*, when it consists of the requisite number of members to transact the business or perform the labors of the degree in which it is opened, and supplied with the necessary FURNITURE, LIGHTS and JEWELS. *Legally constituted* when it is opened under constitutional authority, which authority may emanate from a Grand Master, or a Grand Lodge. When organized by the former it is said to be a "Lodge under Dispensation;" and when by the latter, it is called a "Warranted," or "Chartered Lodge." These two distinctions in the nature of Lodge organization will necessitate separate treatment: first, the character of a Lodge working under Dispensation; and secondly, Lodges working under a Warrant or Charter. First, then, as to the

ORGANIZATION OF LODGES UNDER DISPENSATION.

The practice of first granting a Dispensation, instead of a Charter, to the petitioners for a new Lodge, is a modern, and almost exclusively an American one. Formerly the Grand Master issued a Warrant or Charter for new Lodges, at his discretion. At a later date, the privilege has been restricted to his granting a letter of "Dispensation" to certain brethren, to meet as a Lodge for a specified time—usually until the next session of the Grand Lodge, which may grant or withhold a Charter.

There are some things requisite to give regularity to the form of a petition for a Dispensation. 1. There must be a certain number of signers—seven being the required number, with, we believe, but one exception, that of the Grand Lodge of Ireland, which requires not less than three. 2. They must all be Master Masons. 3. They must be in good standing. 4. There must be a good reason for the organization of a Lodge at that time and place. 5. The place of meeting must be designated. 6. The names of the first three officers must be stated. 7. It must be recommended by the nearest Lodge. Latterly there has been added another and very necessary prerequisite—a certificate from a Master, whom the Grand Master is satisfied is well skilled in the Craft, declaring that the Master proposed in such petition is fully competent properly to confer the three degrees of Masonry, and to deliver entire the lectures thereunto appertaining.

Preston says that the petition should be signed by not less than seven Master Masons in good standing, and recommended by the Masters of three regular Lodges adjacent to the place where the new Lodge is to be held. The Grand Lodge of Ireland requires not less than *three* Master Masons to sign the petition, with the same recommendation laid down by Preston. We believe all other Grand Lodges require seven. The Grand Lodge of Scotland requires not less than seven petitioners and recommendation signed by the Master and Officers of

two nearest Lodges. The Grand Lodge of England requires seven petitioners and a recommendation signed by the Officers of some regular Lodge. The Grand Lodges of the United States require seven petitioners, and recommended by the nearest Lodge. This seems to be the most reasonable regulation. In the first place, not less than seven Masons can, by the ritualistic Landmark, open and hold a Lodge of Entered Apprentices, the preliminary degree in which all Lodges have to work, and it would be absurd to authorize a smaller number to organize a Lodge, which, after its organization, could not hold meetings nor initiate candidates in that degree. Secondly, the nearest Lodge is the proper body to recommend, for its members are supposed to be acquainted with the necessities of the formation of such new Lodge, and can prevent the formation of new Lodges when not conducive to the best interests of the Order. The old constitutions are necessarily silent upon this subject, since at the time of their adoption, permanent Lodge organizations were unknown. The Constitution of the Grand Lodge of California prescribes that, upon the petition of seven or more Master Masons, according to form prescribed in Art. III, Part VII, accompanied by a recommendation from the nearest or most convenient Chartered Lodge, setting forth that the petitioners are all Master Masons in good standing, that the establishment of the new Lodge is of manifest propriety and will conduce to the good of the Order, and that a safe and suitable Lodge-room has been provided therefor—which petition shall be accompanied by a certificate of withdrawal of each petitioner from the Lodge of which he was last a member, also accompanied by a certificate from a Master, whom the Grand Master is satisfied is skilled in the Craft, declaring that the Master proposed in such petition is fully competent properly to confer the three degrees of Masonry, and to deliver entire the lectures thereto appertaining—the Grand Master may grant the petitioners a Dispensation to open and hold a Lodge at the place therein to be named, with power to make Masons and receive members by affiliation; and he shall therein appoint the Master and Wardens of the new Lodge. Such Dispensation to terminate on the first day of the month in which the next Annual Communication of the Grand Lodge shall be holden. It is very apparent, that the framers of this portion of the Constitution of the Grand Lodge of California, fully understood and comprehended the question at issue, it is a model for all Grand Lodges.

We next come to consider the

RIGHTS OF LODGES UNDER DISPENSATION.

The authorities under this head are somewhat conflicting—no uniform usage being in vogue. The rights and privileges of Lodges under Dispensation being different in different states. Originally Lodges

organized under a Warrant of the Grand Master, possessed all the rights and privileges of a Chartered Lodge. But the present American system and usage is, to limit them to those privileges specifically named in the Dispensation. We are convinced that the justness of such restriction is, to say the least, questionable, and we are unable to discover any reason why the original plan should not be adhered to.

The privileges now *generally* conceded to such Lodges are simply the right to meet as a Lodge, initiate, pass and raise candidates, and in some jurisdictions to admit members by affiliation. In some jurisdictions Lodges under Dispensation are allowed to elect their officers and have them installed the same as the Chartered Lodge. Other jurisdictions allow the installation of officers of Lodges under Dispensation, but deny to the Lodge the right of electing; while again, other jurisdictions deny both the right of election and installation. We have never seen any good argument advanced in defence of such denial of ancient inherent rights, and believe that at no distant day a uniform usage will be adopted recognizing all the rights of a Lodge under Dispensation—granting to them all the privileges and powers, for a limited time, of a Chartered Lodge, save representation in Grand Lodge. We see no reason why a Lodge under Dispensation should not elect and install its officers, confer the degrees, admit members by affiliation, adopt by-laws, try, and suspend or expel members, or non-affiliated Masons residing in its jurisdiction, dispose of their funds for charities and necessities, and do whatever else a Chartered Lodge may do. A Lodge working under Dispensation or Warrant from the Grand Master, is a regular and constituted Lodge, and not merely a number of Masons working after the manner of a Lodge; and the Charter, when granted, is but a continuance of the Warrant of Dispensation, and does not create a new Lodge. The only real difference between a Lodge under Dispensation, and a Chartered Lodge, being, that the existence of the former is limited to the next session of the Grand Lodge, and its Warrant subject to be revoked at the will and pleasure of the Grand Master, while the latter is permanent, its Charter liable only to be arrested by the Grand Master, the Grand Lodge alone having power to revoke the Charter—together with the other right of representation in Grand Lodge, because it is a creature of the Grand Lodge, while the Lodge under Dispensation may be said to be a creature of the Grand Master. But originally, all Lodges were creatures of the Grand Master, in the sense that they were constituted by him, as he it was that issued Charters, and not the Grand Lodge.

We are aware that the usages of Grand Lodges are against the broad view we take of this matter. But though modern usage may be against the proposition we advance, we are convinced that ancient

usage will bear us out in the views here laid down. It is a fact, that hardly two Grand Lodges agree in everything as to the rights of Lodges under Dispensation, and some of the Grand Lodges of America took it upon themselves to criticise the liberal practice of the Grand Lodge of California, declaring that it "had transcended its powers in granting to Lodges under Dispensation the right to receive members by affiliation." The criticism however, is notable only for its narrow contractedness. The Grand Lodges of seven states, at least, allow Lodges under Dispensation to admit members by affiliation. Five Grand Lodges allow the installation of officers of Lodges under Dispensation; and this is far from a deviation from the old regulations, but rather a going back to the ancient customs of the Craft.

As our articles are intended as a digest of the present law, as laid down by the Grand Lodges of this and other jurisdictions, it may be well to state, that the most liberal regulations do not come up to our own ideas of the rights and privileges of Lodges under Dispensation.

We believe the regulations of most of the Grand Lodges of the Pacific coast to be similar to that of California—allowing Lodges under Dispensation all the rights and privileges of Chartered Lodges, except representation in Grand Lodge, and election and installation of officers. Delegates from Lodges under Dispensation are allowed seats in the Grand Lodge, but are denied the privilege of voting or taking part in the proceedings.

We next come to consider the

RIGHTS AND PRIVILEGES OF CHARTERED LODGES.

Under this head we shall only have room in this number of the MIRROR to treat of the nature of Chartered Lodges, and their inherent rights generally, without going into a discussion of the many particular and various rights of Chartered Lodges, leaving that for our next number.

The Ritual states a Lodge to be "an assemblage of Masons, duly congregated, having the Holy Bible, Square and Compases, and a Charter or Warrant of Constitution authorising them to work." Now, as we have before stated, the latter part of this definition is a modern addition, for anciently no such instrument as a Warrant of Constitution was required; and hence the old charges describe a Lodge simply as "a duly organized society of Masons." But in 1717, an organization of the Grand Lodge of England took place, at which time there were four Lodges existing in London, who thus met by inherent right. As soon as the organization of the Grand Lodge was completed, the four Lodges adopted a code of thirty-nine Regulations, which like the Magna Charta of the English Barons, was intended, in all times thereafter, to secure the rights and privileges of the Fraternity from any

undue assumption on the part of the Grand Lodge. Having accomplished this preliminary measure, they then, as the legal representatives of the Craft, surrendered, for themselves and their successors, this inherent right of meeting into the hands of the Grand Lodge; and the eighth Regulation then went into operation, which requires any number of Masons who wish to form a Lodge, to obtain, as a preparatory step, the Grand Master's Warrant or authority. Thus, under the old regulation a Lodge was completely constituted by the Warrant of Grand Master, and such still continues to be the regulation in England. In the United States, however, this prerogative has been curtailed to the granting of a temporary Warrant, or Dispensation, of which we have treated, to continue in force only until the next communication of the Grand Lodge. At the same time other prerogatives, which had always vested in the Craft, were by the same regulations, surrendered to the Grand Lodge, so that the relative position of the Grand Lodge to its subordinates, and of the subordinates to the Grand Lodge have ever since been very different from that which was previously held by the Grand Assembly or Annual Grand Lodge of the Craft.

From these facts we deduce the following principles, that whatever powers and prerogatives a Lodge may now possess, are those which have always been inherent in it by the ancient Landmarks of the Order. Lodges received no powers, rights or prerogatives from the Grand Lodge, but on the other hand all of the powers and prerogatives of the Grand Lodge were derived from the Lodges. No new powers have been created by the Grand Lodge. The regulations of 1721 were a concession as well as a reservation on the part of the subordinate Lodges. The Grand Lodge was established by the Fraternity for purposes of convenience in government. The first meetings of the Grand Lodge in 1717, and until the adoption of the thirty-nine regulations in 1721, were meetings, not of the Masters and Wardens only, but of the whole Craft. The rights, therefore, which were conceded by the Lodges they have not, but whatever they did not concede, they have reserved to themselves, and they claim and exercise such rights, not by grant from the Grand Lodge, but as derived from the ancient Landmarks and the old Constitutions of the Order. We desire to impress this principle upon our readers, that they may the more fully understand the powers and prerogatives of subordinate Lodges when we come to treat of them under their separate heads.

[Written for the Masonic Mirror.]

HUMILITY AS THE MARK OF BROTHERLY LOVE.

BY REV. J. GIERLOW.

THERE is in the South of Africa a leper hospital, the vicinity of which was once visited by a missionary. From the top of a neighboring hill, he saw the unfortunate beings at work in the field. He especially observed two of them sowing seed. One had no hands, the other had no feet—these members being wasted away by the fearful disease. The one who wanted the hands was carrying the other who wanted the feet, upon his back, and he again carried the bag of seed, dropping the seed, which the other pressed into the ground with his feet; and so they managed the work of one man between the two.

Such should be the true union of the BROTHERHOOD in which all the members should have the same care one for another. And this constitutes *brotherly love*. Now, in order to exercise this love, we must be thoroughly imbued with that sweet *humility*, which characterised "the chiefest among ten thousand," by whom, also, this beautiful trait was made the avenue to glory. And, indeed, what other avenue is there to WISDOM, STRENGTH and BEAUTY,—those great faculties of the heart and mind! Would you pick up precious truths, you must bend down and look for them. Everywhere the pearl of great price lies bedded in a shell which has no form or comeliness; and *wisdom is oftentimes nearer when we stoop, than when we soar*.

The whole intercourse between man and man may be seen, if we look at it closely, to be guided and regulated by the same pervading principle HUMILITY; for the moment anybody is satisfied with himself, everybody else becomes dissatisfied with him.

A person who had been up in a balloon, was asked whether he did not find it very hot, when he got so near the sun! This is the vulgar notion of greatness. People fancy they shall get near the sun, if they can devise some means to lift them from the ground. Nor would it be difficult to point out sundry analogies between these Eolean bladders, and the tricks by which men attempt to raise themselves; though all that can be effected in this way is altogether insignificant. Indeed, the further we are borne above the plain of common humanity, the colder it grows: we swell out, till we are nigh to bursting! And manifold experience teaches us, that our human strength becomes weakness, as soon as we are severed from the refreshing and renovating breast of our MIGHTY MOTHER.

It becomes us to be *humble*, and to duly estimate the infinite reward attached to this virtue, which, were it universally practised, it would once more make all mankind one people and one family. And, in

proportion as we grow to think and feel, that the concerns of others are no less important to us than our own—in proportion as we learn to share their pleasures and their sorrows, in the selfsame measure do we taste happiness. Indeed, our happiness is infinitely multiplied, as we take interest in all that befalls our neighbor, and find an overflowing source of fresh joy in every blessing bestowed.

San Francisco, Jan. 1870.

PROCEEDINGS OF GRAND BODIES.

SINCE the review of Annual Reports of Grand Lodges in the December number of the MIRROR, we have received reports from several Grand Lodges, Grand Chapters, and Grand Commanderies, for 1869, which we shall review in their regular order.

TEXAS.

The thirty-third Annual Communication of the Grand Lodge of Texas was holden at the city of Austin, commencing June 14th, 1869. M.:W.: Peter W. Gray, Grand Master, presiding, and V.:W.: George H. Bingham, Grand Secretary. Representatives from one hundred and thirteen Lodges were admitted seats, while representatives from several Lodges were denied seats through defective credentials—mostly growing out of the *proxy* system, which is still retained in that jurisdiction. It is a bad system, and should be abolished.

Tue Grand Master's Address covers thirteen and a half pages of the report, embracing the substance of the reports of the District Deputies. The Craft in Texas is in a prosperous condition, judging from the Grand Master's Address. He says:

"The work has prospered in nearly all quarters. We hear glad tidings of renewed zeal in spreading the cement among the Craft; and of activity in building the waste places, not utterly extinct and desolated by the unhappy events of former years—and I may safely say that to-day Masonry in Texas stands higher in the respect of good men without our pale, and is stronger in those moral elements which constitute true power and honor. Indeed, brethren, you stand on an eminence of which you may be proud. Let us, then, be ever thankful and mindful of our position, and vigilant to preserve and improve it."

The Grand Master took a broad and comprehensive view in respect to non-affiliated Masons, and his arguments in their behalf are conclusive against the charges of affiliation fees. To deny a brother the benefit of Masoury because he is non-affiliated, is condemned in the following terms:

"An eminent brother, honored by all for long service and zeal, takes a demit to join another Lodge, and is suddenly called to rest, before affiliating; or, worn by age and suffering poverty, is unaffiliated, and dies loved and respected, must Masonry condemn and offer no consolation to his friends and family! Would it not be a burning shame that his desire to be buried by brethren should be denied? Brethren, there is no such law; neither indeed can be; for a law of coldness and severity to the sick and dead, is a blow aimed at brotherly love and charity, the vigor of Masonic life."

The Grand Master puts the case in a strong manner, but we are inclined to agree with him—especially so, when the brother is kept from affiliation by the onerous tax demanded at the door of the Lodge before he is permitted to enter. Were this tax removed, then there would be no impediment to affiliation, and we believe there would be very few non-affiliated Masons.

In reference to admissions and rejection of candidates we condense from the address the following, which we heartily endorse, and recommend to Lodges generally. He says:

"It is to be feared that the virtue of caution is not sufficiently aroused in the admission of candidates for membership. Our laws are plain as to the character required of applicants, and the teachings of our Grand Masters have been clear and explicit. It requires moral courage and firmness sometimes to resist the influences which may favor a candidate. His friends in the Lodge may desire it; he may occupy position in society without, and be a good fellow, and it is hard to deny his request. But, will he add honor to Masonry by practice of its precepts in obedience to a firm faith in its moral principles? If an affirmative answer cannot be given, then let him not enter to profane our sacred mysteries. Her portals should only be opened to good men and true, who knock for admission in humble faith, with sincere desire to improve the gifts of God by cultivating their own hearts in wisdom's light, by practicing benevolence, and spreading among their fellows the cement of divine love. Were all Masons governed by these considerations in rejecting applicants, we should not now be troubled with so many drones about our Temple, so many non-affiliated Masons, and so many who disgrace their profession and bring reproach upon the Fraternity."

The receipts of the Grand Lodge for the year were \$10,717 95.

The following resolutions were adopted unanimously.

Resolved, That the Grand Lodge of Texas recognizes the newly organized Grand Lodge of Idaho as a lawfully constituted body.

Resolved, That this Grand Lodge discontinue all fraternal relations with the Grand Orient of France, her subordinates and dependants, until such time as she may see fit to recognize and acknowledge the rights of our sister Grand Lodge of Louisiana.

The matters before the Committee on Jurisprudence were of such a nature as to settle no *disputed* point, their report simply affirming well settled principles.

The Committee on Foreign Correspondence review the reports of forty Grand Bodies, including California, Idaho, Nevada, Oregon, and Washington Territory for 1868. The report is well digested and condensed.

M.:W.: Phillip C. Tucker was elected Grand Master, Geo. H. Binghurst was re-elected Grand Secretary.

Number of Master Masons, 10,506; Initiated, 875; Passed, 723; Raised, 725; Affiliated, 738. There are 261 Chartered Lodges, and 4 under Dispensation.

BRITISH COLUMBIA.

The Second Annual Communication of the Provincial Grand Lodge of British Columbia was holden at the city of Victoria, commencing May 1st, 1869, R.: W.: J. W. Powell, Prov. Grand Master, presiding, and V.: W.: H. F. Heisterman, Grand Secretary. Only four Lodges were represented.

The Prov. Grand Master's Address is an excellent production—short, and to the point. After congratulating the Craft upon the good state of the Order in that jurisdiction he proceeds to business. He was called to decide but few points of Masonic law, and those of an unimportant nature. His views in respect to discussions arising over a ballot, we fully endorsed, and quoted in the first number of the MIRROR, page 15.

Measures are being taken for the union of the two Grand Lodges of British Columbia, under one Grand Authority. Heretofore there has been two Provincial Grand Lodges, one acting under the authority of the Grand Lodge of England, and the other under that of the Grand Lodge of Scotland. The policy is to form an independent Grand Lodge of British Columbia. The movement is a good one, and we wish our brethren success.

The receipts of the Prov. Grand Lodge were \$967 00 and the expenditures \$958 82.

Only four Lodges are working under this Prov. Grand Lodge, with a Membership of 191. Four Lodges are working under the District Grand Lodge, acting by authority of the Grand Lodge of England, with about the same membership, or about 400 in all.

NEVADA.

The Fifth Annual Communication of the Grand Lodge of Nevada was holden at the city of Virginia, commencing Sept. 21st, 1869. The M.:W.: George W. Hopkins, Grand Master, presiding, and the V.: W.: William A. M. Van Bokkelen, Grand Secretary. Ten Warranted Lodges were represented.

The Address of the Grand Master is condensed to less than five pages of the report, and is well prepared. He indulges in an expression of the same uneasiness that seems to be general at the present time among old Masons, that the accessions to the Order are too great. He says:

"Indeed, some of the most observant Masons in this country entertain grave fears that the recent rapid increase of membership, resulting from the sudden and growing popularity of our Fraternity, may prove detrimental to its best interests, if not to its stability. They argue, and it would seem justly, that when the increase of membership is slow, the new comers readily assimilate with the old members, and become thoroughly imbued with the principles and tenets of our Art; but that when initiations, passings, and raisings are many and rapid, the new members do not become so completely incorporated into the body of the Craft, and there is a consequent want of that homogeneousness which has hitherto made the *unity* of Masonry one of its chief distinctive characteristics. Whether these views have much or little force, it is certainly the part of wisdom and prudence that brethren should be in no haste to present petitions; that when petitions are to be acted upon, the committees of investigation should appreciate the responsibilities of the trust committed to them, and do their whole duty, without favor or prejudice; and that when the time for balloting arrives, the members of the Lodge should "be careful how they vote," being guided solely by the high behests of the *Craft*, weighed against whose interest and honor the *applicant* is as not a feather's value in the balance."

The official acts of the Grand Master were few, no disturbing elements making it necessary to interpose his authority—neither were there presented any questions of Masonic law for settlement.

The Report of the Committee on Foreign Correspondence was written by the Grand Secretary in his usual able and pleasing style, reviewing the reports of thirty-nine Grand Lodges; that of California for 1868. and of Oregon for 1868. The resolution of our Grand Lodge, in respect to the Masonic burial of suicides, was endorsed by the Committee. In reviewing the proceedings of the Grand Lodge of Oregon, liberal quotations are made from the Grand Master's Address, one portion of which we transfer to our pages, and recommend its perusal, study, and its recommendation followed:

"I am also sorry to say, brethren, that profanity has been and is now indulged in by many members of the Masonic institution to such an extent that my attention has been called to it during the past year by persons in and out of the Order. And I regret to say there are a few who even reject the teachings of the 'Great Light' which should be the guide to every Mason's faith and practice. This evil, so prevalent

at the present time, should receive the consideration of this and all other Grand Lodges of Masons, if they would exert that moral power and influence which the intelligent, the good, the true in society should wield over others, and which Masons should seek after above all things else. A Mason who believes it is right for him to curse and swear and utter the name of God in any other manner than with that awe and reverence due from the creature to the Creator, ignores the moral law and is false to his professions and his duty, and is of greater injury to Masonry than all the anti-Masons in the world, with all their slanderous vituperations.

"The moral teachings of that 'Book of Law,' which we teach is given to us by God himself, is obligatory upon every individual Mason who kneels at our altars, and we say that its claims should be enforced. That law is the supreme law of Masonry, and no Mason can reject or neglect its teachings without rendering himself amenable to discipline. It should never be forgotten that moral worth and moral influence constitute the strength of a Lodge of Masons, and if the claims of those precepts were enforced there would be little cause of complaint. Then we would realize what is contemplated in our teachings. Then might the world point to Masonry as an institution to which the burthened heart could pour out its sorrows, and to whom the distressed might prefer their suit—whose hand is guided by justice and whose heart is expanded by benevolence. Let this achievement be the great object of each and every brother; let each strive for this till the great object is attained, that Masonry may be a light and an influence in the world, that mankind and society may be made better for our having lived Masons. This Grand Lodge, by General Regulation, No. 20, has authoritatively spoken and pronounced profanity, intemperance, and gambling to be Masonic offenses, and it now rests with individual Masons to correct the trouble by bringing the offenders to punishment."

The report is concluded with a well arranged digest of decisions on Masonic law.

The Committee on Jurisprudence have settled the question in that jurisdiction, concerning the admission of maimed candidates—reporting the following resolution which was adopted by the Grand Lodge :

Resolved, That the men made Masons must be free born, (or no bondsmen,) of mature age, and of good report, hale and sound, not deformed or dismembered at time of their making.

The resolution is certainly in accordance with ancient regulations.

There are thirteen Lodges in this jurisdiction with a Membership of 976. Work during the year—Initiated, 101; Passed, 121; Raised, 112. Receipts of Grand Lodge, \$2633 28. Disbursements, \$2030 20. M.:W.: George W. Hopkins was re-elected Grand Master, and V.:W.: Wm. Van Bokkelen was re-elected Grand Secretary.

“THE BLUE AND THE GRAY.”

THE ladies of Columbus, Mississippi, on last Memorial Day, decorated the graves of the Confederate and Federal dead. This work of *Charity* and *Love*, was commemorated by the following beautiful lines, which appeared in a New York paper. The soul of its author, whoever it may be, was fired by a living coal from the true altar of poesy.

By the flow of the inland river,
Whence the fleets of iron have fled,
Where the blades of the grave grass
 quiver,
Asleep are the ranks of the dead;
Under the sod and the dew,
Waiting the Judgment Day;
Under the laurel, the Blue;
Under the other, the Gray.

These in the robes of glory,
Those in the gloom of defeat,
All with the battle-blood gory,
In the dusk of eternity meet;
Under the sod and the dew,
Waiting the Judgment Day;
Under the laurel, the Blue;
Under the other, the Gray.

With the silence of the sorrowers
The desolate mourners go,
Lovingly laden with flowers
Alike for the friend and the foe;
Under the sod and the dew,
Waiting the Judgment Day;
Under the roses, the Blue;
Under the lilies, the Gray.

So with an equal splendor
The morning sun-rays fall,
With a touch, impartially tender,
On the blossoms blooming for all;
Under the sod and the dew,
Waiting the Judgment Day;
Brodered with gold, the Blue,
Mellowed with gold, the Gray.

So, when the morning calleth,
On forest or field of grain,
With equal murmur falleth
The cooling drip of the rain;
Under the sod and the dew,
Waiting the Judgment Day;
Wet with the rain, the Blue;
Wet with the rain, the Gray.

Sadly, but not upbraiding,
The generous deed was done;
In the storm of the years that are fading,
No braver battle was won;
Under the sod and the dew,
Waiting the Judgment Day;
Under the blossoms, the Blue;
Under the garlands, the Gray.

No more shall the war-clouds sever,
Or the winding rivers be red,
They banish our anger for ever,
When they laurel the graves of our dead.
Under the sod and the dew,
Waiting the Judgment Day;
Love and tears for the Blue;
Tears and love for the Gray.

ADOPTION OF A MASON'S SON.

In the French rite, the son of a Mason is called a “lowton,” as among the English he is called a “lewis,” and is entitled to the privilege of being initiated three years before his majority.

In many of the Lodges of France there is an interesting custom, called “the adoption of a lowton,” this is strongly characteristic of the brotherly love which is one of the distinguishing features of the

Masonic Order. The proceedings on such an occasion are thus described by Clavel, in his *Historic Pictoresque de la Franc-maçonnerie*.

In these Lodges, when the wife of a Mason is on the point of her accouchement, the Hospitaller, if he is a physician, is sent to her dwelling, to inquire after her health, in the name of the Lodge, and to offer his professional services, and even pecuniary aid, if it is supposed to be needed. Nine days after her delivery, the Worshipful Master and Wardens pay her a visit of congratulation.

If the infant is a boy, the Lodge is specially convened for the purpose of proceeding to the ceremony of adoption. The room is decorated with leaves and flowers, and pots of incense are deposited in different parts. The child and his nurse are brought to the hall, before the opening of the Lodge, and placed in an ante-room. The Lodge is then opened, and the Wardens, who are appointed as god-fathers to the child, repair to the ante-room, accompanied by a deputation of five brethren.

The chief of the deputation, in an address which he makes to the nurse, recommends to her not only carefully to watch over the health of her charge, but to cultivate his young intelligence, and to make truth and good sense the subjects of her conversations with him. The child is then taken from the nurse by its father, or some other relative, and is introduced by the deputation into the Lodge, and conducted to the pedestal of the Master, where the procession halts, and the following conversation takes place :—

“What brings you here, brethren?” asks the Worshipful Master.

“The son of a brother,” replies the Senior Warden, “whom the Lodge is desirous of adopting.”

“What are his names, and what Masonic name do you propose to give him?”

The sponsor replies. He adds to the family and baptismal names of the child another characteristic one, such as *Truth*, *Devotion*, or *Benevolence*, or some other of a similar kind, which is called the Masonic name.

The Master then descends from the East, and approaches the infant, and extending his hands over its head, implores Heaven to make it one day worthy of the love and care which the Lodge is about to devote to it. The incense is then burned, the sponsors rehearse after the Master the obligations of the Apprentice, in the name of the lowton; and he is invested with a white apron, and proclaimed, with due Masonic honors, as the adopted son of the Lodge.

The Master now repairs to his seat, and the Wardens, with the infant, being placed in an appropriate position, he addresses to them a discourse, on the duties and obligations which they have assumed, as Masonic sponsors. To this the Wardens make a fitting reply, and the child is reconducted to the ante-room and restored to its nurse.

This adoption engages the members of each Lodge to watch over the education of each child, and, at the proper time, to assist in establishing it in business. An account of the ceremonial is drawn up, signed by all the members, and transmitted to the father, and is used by the lowton in after life, as a diploma to gain his early initiation into Masonry, on which he renews, of course, those obligations taken for him in infancy by his sponsors.

There is something refreshing in this picture of the Masonic baptism of the Mason's child. We look with a holy reverence on the performance of this rite, in which a new and sacred tie is established by the father and mother, through their child, with the Fraternity of which the former is a member; and where, with the most solemn ceremonies, and influenced only by an instinctive feeling of Masonic love, the members of the Lodge become the fathers, the protectors, the patrons of their brother's son, and promise for him, their help in the difficulties of the present time, their aid and encouragement in the hopes of the future. Surely there must be a blessing on the Institution which thus brings forth, in the spirit of its charity, protectors and guardians for the child, who cannot yet ask for protection or guardianship.—*Anon.*

IN MEMORIAM.

THE undersigned who were appointed as a Committee by Sotoyome Lodge, No. 123, F. & A. M., to present resolution in regard to the death of our deceased brother A. B. AULL, respectfully submit the following:

Whereas, An all-wise Providence has removed by death our beloved brother A. B. AULL, one of the Charter Members of this Lodge, therefore,

Resolved, That in the decease of our late brother, the Lodge has lost an earnest and respected member, and the Fraternity a zealous and devoted Mason.

Resolved, That we offer to his bereaved family our heartfelt sympathy, and commend them in their affliction to the Grand Ruler above, who provideth for the widow, and careth for the fatherless.

Resolved, That the members of this Lodge wear the usual badge of mourning for thirty days.

Resolved, That a copy of these resolutions be transmitted to the family of the deceased, and also for publication to the MASONIC MIRROR and *Russian River Flag*.

Committee, C. E. HUTTON, JOSEPH ALBERTSON, JOHN YOUNG.

JOSEPH ALBERTSON, Secretary.

Healdsburg, December 20th, 1889.

MASONRY A MONUMENT OF THE PAST.

"The Chaldean came with his starry lore,
That built upon Babylon's crown and creed,
And bricks were stamped on the Tigris' shore
With signs which our sages scarce can read."

IN the year 1012 before Christ how different was the map of the Oriental world from what it is now! Then Jerusalem was in her glory, and the plains of Judea were dotted with populous cities and villages, the handiwork of our ancient operative brethren. In this year, by the grace of God, King Solomon classified the craft and laid the foundation of our Masonic Temple, as well as that of the Most High. Our building is yet perfect; its walls strong, its pillars upright, its *Sanctum Sanctorum* unprofaned; but the Mosque of Omar stands where the masterpiece of our ancient brethren stood, and Tyre and her sister cities exist but in name. Babylon, Memphis, Ninevah, Thebes, and Palmyra, all have had an existence, but all have been blotted out by the God of nations. Kingdoms and empires have arisen, gained glory, and fallen again to nothingness; new lands have been discovered and peopled, but amid all this changing scene our glorious Order has stood firmly, and yet stands a monument of the otherwise unrelenting past.

Reflect a moment upon this theme. Think of Jerusalem as she was and as she is. Then the rising sun gilded the pinnacles of the Temple and his setting rays played lovingly around them and kissed them as he departed down the west. The priests swung their censors and chanted their praise of the Most High God, and exhorted the people to holiness to the Lord. Vast crowds bowed the knee in worship in the vestibule, and the Jewish mother brought her child into its sacred precincts to teach them of Moses and the prophets. Jerusalem was a very queen among the nations, and the fame of her king extended throughout the length and breadth of the known world. His sceptre reached to Tadmor in the wilderness, his ships brought gold and silver and precious stones from Ophir and Tarshish, and the monarchs of the surrounding country sent him tribute. But now Mount Moriah is desecrated—not one stone of the Temple stands upon another. The domes and minarets of the infidel Turk overlooks Calvary: instead of the chanting of the priests, the prayer and the sacrifice, the muzzlein of the Moslem calls to worship at morn, at noon, at eve. Desolation sits in high places; "the heathen have come into the inheritance of the Lord, the holy temple have they defiled; and they have laid Jerusalem in heaps," and the "chosen people of God are scattered to the ends of the earth."

The only tangible record of the glory of the Temple is our beloved

Order. It has stood the test of time, and quietly overcome the efforts of fanaticism to destroy it, and is yet vigorous, although two thousand eight hundred years have elapsed since it assumed shape and comeliness. It stands a glorious monument of the past and an ornament to the present.

THE FUNERAL RITES AND SERVICES OF MASONS.

AT the request of brethren of Butteville, Oregon, we publish the following extracts from an article prepared by brother Charles Scott. It will be found of interest to the Craft generally :

"The burial service of our Order must awaken in the mind of a sincere Mason the most exquisite feelings and solemn thoughts. The aids of religion are called in to raise and cheer our hearts. The announcement of scriptural truths, and the ceremonies performed at the grave of a departed brother, fill every thoughtful mind with beautiful and sublime conceptions of immortality and the resurrection. In circumambulating the vault ; in depositing the white apron and sprigs of evergreen in the grave ; in committing earth to earth, ashes to ashes, and dust to dust, our thoughts are carried across the waste of centuries, even unto the beginning, when man was created in the image of God, and when he fell from his first estate. And even from this point, with the first great light shining upon us, we can survey that gracious and mysterious Being who became our surety, and brought life and immortality to light. From the very mouth of the tomb we look back to the Holy Mount, which burns with the footsteps of the cherubim, and there behold the labors of those faithful and obedient workmen who wrought the first temple, which was the beauty and glory of Israel. Much of our burial service is the production of modern taste or invention ; but when we inquire into the origin of the service, why it is that Master Masons only are entitled to Masonic burial, why we deposit in the grave the emblems of innocence and immortality, and why we inter the dead due east and west, there is a response full of hope and joy. Not in vain are our funeral signs and ceremonies. When we walk around the vault of a departed brother, we are assured that his soul is living in an unbroken existence. The very earth which falls upon his coffin gives back the sound of freedom and redemption. The state of the present life and that to come is figured by the tabernacle and temple of the Old Testament ; the tabernacle, for that it was movable, may resemble the condition of the life present, the temple, for that was fixed and immovable, the fruition of the life to come. To the framing of the Tabernacle came the Jews only ; but to the build-

ing of the temple, with the inhabitants of Jewry, the men of Tyre and Sidon, to wit, both Jews and Gentiles, all concur in this building, wherein is never heard the noise of hammer.

The mourning apparel of Masons consist in white gloves and white aprons. White is the native color of the wool of the lamb, and is emblematical of innocence. Solomon knew the beauty and propriety of wearing white gloves and white aprons on funeral occasions. The general use of white was recognized by him, under the inspiration of heaven. "Let thy garments be always white." In all countries and all ages white has been regarded as an emblem of purity. Isaiah says, "Though your sins be as scarlet, they shall be as white as snow; though they be red, like crimson, they shall be wool."

In our funeral processions the course of the mourners is frequently changed on their way to the place of interment; and whenever this occurs, a living square and angle are made. At the centre, which is the point where both sides of the angle meet, it is usual for the stewards to elevate their rods, and so place them as to make a square or right angle, beneath which the procession moves; and as each one of the company passes under it, his head should be not only uncovered, but bowed in awe and veneration for the name of God, and in token of humble submission to the will of the Lord, who taketh brethren away.

It is the custom of Masons to bury their dead due east and west. There is a beautiful propriety in this. It is not only in keeping with the ceremonies which are performed at the grave, but it carries our thoughts back to the days of Solomon, and rivets them upon the remarkable events which consecrated the brow of Moriah. It is, then, an ancient custom, originated at the first temple. The situation of the Lodge is due east and west, and Solomon's Temple was so situated. Moses by divine command, erected a tabernacle to God, and placed it due east and west, in commemoration of the miraculous deliverance of the children of Israel, when he conducted them through the Red Sea. From the east the divine glory first came; from thence came the Bible; and through that, the new covenant. Christ, it is said, died with His face to the west; and the third foundation of the temple, which was the form of a cross, was so constructed, that that which would properly be the upright piece was situated due east and west, so that if that foundation could have been raised, it would have stood to the east, fronting towards the west. The sun, which rises in the east and sets in the west, gives assurance of the coming day.

The scriptural passages which are introduced into our burial service constitute an excellent and profound commentary upon the principles and doctrines of our Order. The Lodge having been opened in the third degree, with the usual forms, the Master of the Lodge pours forth the most solemn but animating words of divine inspiration.

Here we learn the foundation of our faith, the pillar of our hope, and the keystone of the Masonic fabric. The whole of the funeral ceremonial, from the first sign given and words spoken, to the last sign and word at the grave, attests and does homage to the doctrine of the resurrection. We know that the grave is but a temporary habitation, and the lifeless body, instead of being a dishonored and worthless thing, is destined to be found and raised ere our Master's spiritual temple is finished.

"Death is as the lines drawn from the centre to the circumference, even on every part," and which unite us as with a close and mysterious bond with the Lodge unseen. In forming a funeral procession to carry out and lead our dead to their last earthly homes, we are reminded of a far stretching procession winding its way through a hollow, broken land, and hiding its head in some bending vale; it is still all one; all advancing together; they that are the farthest onward in the way conscious of their lengthened following; and they that linger with the last are drawn forward as it were by the attraction of the advancing multitude. Thus, all mankind are moving to the grave, and pressing beyond the margin of the material world. Those who have traveled the way before us were once as animated with life as ourselves, and had their hopes and their projects, their joys and sorrows, and we must follow them. There are crowds on all sides; there are enemies posted and armed at every station of life to drive us into eternity. Human wisdom can find no way to deliver man from the land of darkness and the shadow of death. Hence, there is something religious in conveying in a solemn and decent state to the grave, that which is sown a natural body, and then erect a monument to mark the resting-place of that which shall be raised a spiritual body. It must needs be a destroyed and ruined temple, but it shall be splendidly rebuilt. Let, then the spot be marked where it has mouldered to dust. A great day shall dawn, when the rubbish shall be removed, and its ruined arches and its crumbled columns shall rise up, gloriously and indissolubly reconstructed; and then shall be heard the mysterious steppings of Divinity, as He comes to possess its altars, overshadowed with the wings of cherubim.

ANECDOTES AND SAYINGS OF MASONS.

At the famous battle of Dettingen, fought between the combined English and Hanoverians, under George II. in person, and the French under Marshal De Noilles, the latter, finding the day going against him, directed the flower of the French cavalry under the command of

the Duc de Grammont, against the British infantry, in the vain hope of breaking their compact line. During one of these furious charges, in which the most chivalrous bravery was displayed upon both sides, an officer of the *Guardes du Roi* had his horse shot under him; and whilst struggling to disembaras himself of the dying animal he was attacked by an English dragoon. In this hopeless situation, with his adversary's sabre uplifted to give him the *coup de grace*, he, in extremity, gave the sign of distress. Happily for him, the Englishman was a brother; he immediately dismounted, assisted his fallen adversary to disengage himself from his horse, gave him wine from his own canteen, and assisted him to bind up a trifling wound which he had previously received. He informed the Frenchman, however, that though he had saved his life as a brother of the Order, he must nevertheless, make him his prisoner, because, as he well knew, a good Freemason must never lose sight of his duty to his king and his country. He then conducted him to headquarters, where he was honorably received and kindly treated until exchanged.

The day after the battle of Antietam the Fifth New Hampshire formed the picket line along the edge of the cornfield where Richardson's division fought. The reserve was in one edge of the corn, and the pickets about middle way of the field concealed in the corn, as the sharpshooters of the enemy fired on all who undertook to walk around on the battle-field at that locality. Early in the morning one of the wounded rebels who laid just outside the pickets called one of the New Hampshire men and handed him a little slip of paper, on which he had, evidently with great difficulty, succeeded in making some mystic signs in a circle with a bit of stick wet in blood. The soldier was begged to hand the paper to some Freemason as soon as possible, and he took it to Colonel E. Cross, of his regiment. The colonel was a Master Mason, but could not read the mystic token, it belonging to a higher degree. He therefore sent for Capt. J. B. Perry, of the Fifth, who was a member of the thirty-second degree of Masonry, and showed him the letter. Captain Perry at once said there was a brother Mason in great peril, and must be rescued. Colonel Cross instantly sent for several brother Masons in the regiment, told the story, and in a few moments four "brothers of the mystic tie" were crawling stealthily through the corn to find the brother in distress. He was found, placed on a blanket, and at great risk drawn out of range of the rebel rifles, and then carried to the Fifth New Hampshire hospital. He proved to be ~~First~~ Lieutenant Edon, of the Alabama volunteers, badly wounded in the thigh and breast. A few hours and he would have perished. Lieut. Edon informed his brethren of another wounded

Mason, who, when brought out, proved to be a Lieutenant-colonel of a Georgia regiment. These two wounded rebel officers received the same attention as the wounded officers of the Fifth, and a warm friendship was established between men who a few hours before were in mortal combat. This is one of the thousand instances in which the Masonic bond has proved a blessing to mankind.

In the commencement of the eighteenth century towns in France as well as England were isolated, the roads insecure, and travelers ran such risks from robbers that a journey of any extent was a legitimate source of anxiety and frequently of danger. An English gentleman on his way to Paris was so unlucky as to fall into the hands of one of the numerous bands of thieves which infested the roads, notwithstanding all the efforts of the *gendarmerie* of the period. Our traveler considered himself fortunate in escaping with his life; he was, however, stripped of his property and papers, and had to make the best of his way to the capital without a *louis* in his pocket. Arrived at Paris a total stranger, and without any means of proving his respectability or establishing his credit, our countryman found himself in a peculiarly disagreeable predicament. In this situation it occurred to him to make use of a Masonic sign, which, to his great delight, was duly recognized; friends soon came around him; the sum of which he had been plundered was contributed by the brethren; and after a prolonged visit of great enjoyment, heightened by the hospitality with which he was treated, the Englishman returned to his native country. Our author adds, that he did not forget to remit the sum to his French brethren, with many expressions of gratitude, immediately on his arrival in London.—*National Freemason*.

A BEAUTIFUL DEFINITION.

BY DR. BOERNE.

MASONRY is the holy spring where faded beauty reformed her image, darkened wisdom her light, and weakened power her strength. Masonry is the refuge of threatened fidelity, the mediator of offended innocence, and the recompense of unrewarded love. The mingled rights of life she has to regulate, the prejudiced judgment of passion to punish, the actions of the heart to scrutinize. What the clumsy hand of ignorance has thrown together, she shall separate and revive with her 'genius; what the fire of passion has embraced too hotly, she shall cool with her mildness; and what has been judged too

severely by the ignorant multitude, she shall cover with her shield. She throws down the barriers which the prejudice of mankind has erected between man and man, and tears away the golden garment that covers the soulless body. She arraigns heart against heart, spirit against spirit, strength against strength, and gives to the worthiest the prize; she teaches us to value the tree for its fruit, not for the soil on which it grows, nor for the hand which planted it; she protects fortune against the arrows of malicious chance, seizes the rudder in the storms of life, and brings the leaky ship into a safe harbor.

WHAT WASHINGTON THOUGHT OF DRINKING.

[An extract from a letter addressed to his overseer.]

I SHALL not close this letter without exhorting you to refrain from spirituous liquors; they will prove your ruin if you do not. Consider how a drunken man differs from a beast; the latter is not endowed with reason, the former deprives himself of it; and when that is the case, acts like a brute, annoying and disturbing every one around him. Nor is this all, nor, as it respects himself, the worst of it. By degrees it renders a person feeble, and not only unable to serve others, but to help himself; and being an act of his own, he falls from a state of usefulness into contempt, and at length suffers, if not perishes, in penury and want.

Don't let this be your case.

Show yourself more of a man and a Christian than to yield to so intolerable a vice, which cannot, I am certain, (to the greatest lover of liquor,) give more pleasure to sip in the poison (for it is no better,) than the consequence of it in bad behavior at the moment, and the more serious evils produced by it afterwards, must give pain. I am your friend,

GEORGE WASHINGTON.

CHARACTER IS FORMED BY LITTLE THINGS.

THIS truth is often lost sight of by parents in the early training of their children. That little things will make a favorable or unfavorable impression upon others, is more frequently remembered and enforced. But that what seem mere trifles in conduct, expression, manner, or indulgences, help to build up the character; that they help to form the basis of action for the mind in coming time, as well as the

medium through which others will judge of abilities and qualifications is quite too seldom taken into account. We consider this a subject of great importance, and worthy the consideration as well of those who are training the young, as of those of maturer years.

Vast multitudes of men and women who fail of success in life, and charge it upon misfortune and adverse circumstances, might trace it to little habits which have controlled their actions, and cast the die of their worldly destiny. Moroseness, self-complacency, idleness, listlessness, procrastination, a haughty manner, indulgence in anger, or cold indifference to circumstances or things, or to the feelings of others, have much to do with the general character of individuals, and the prosecution of any object or calling in life. And they are not often the entire result of the circumstances by which persons are surrounded when they come into actual life, but have been nurtured and indulged or overlooked in the early training.

If we would be happy and blessed ourselves, and see our children made a blessing, we should give the most earnest care to the formation and cultivation of the little things which make our character and shape our destinies. Compared with these, the superficial accomplishments which are often lost or become valueless with change of place and circumstances, are of slight importance.

SHORT NOTICES AND PARAGRAPHS.

PRESENTATION.—At the Stated Meeting of Silveyville Lodge, No. 201, F. & A. M., held in December last, Bro. William E. Callen, of Sulsum Lodge, No. 55, presented, in a neat and appropriate speech, the following jewels and working tools to Silveyville Lodge, to wit; The Rough and Perfect Ashlar, Twenty-four-inch Gage, Common Gavel, and the Pillars of Wisdom, Strength and Beauty. The articles were beautifully constructed and were received by the Lodge with many thanks, and the Secretary was instructed to make proper acknowledgment through the MIRROR.

CORRESPONDENCE.—We have received letters from Bro. Coot M. Chambers, of Hastings Burrard Inlet, B. C., also from Bro. Isaac Johns, Nanaimo, V. I., both containing lists of subscribers, and encouraging words. The brethren of British Columbia are well pleased with the MIRROR, and not only give encouraging words, but send their names as paying subscribers.

SUTTER CHAPTER, No. 11, R. A. M.—At a regular meeting of Sutter Chapter, No. 11, Royal Arch Masons, held at their Hall, Jackson, Monday evening, December 6th, the following members were elected officers for the ensuing year: A. C. Joy, High Priest; O. Walther, King; L. McLaine, Scribe; H. L. Waldo, Captain of the Host; Mark Levinsky, Principal Sojourner; John Surface, Royal Arch Captain; R. Aitken, Master of the 3rd Vall; A. K. Dudley, Master of the 2nd Vall; R. Cosner, Treasurer; A. J. Robinson, Secretary. The Secretary informs us, that since the removal of the Chapter to Jackson, there has been fifty-eight degrees conferred—the time being just one year, showing that good has resulted from the removal.

FROM HEALDSBURG.—Bro. Albertson writes us from Healdsburg as follows: "I have received four numbers of your valuable Magazine—*Masonic Mirror*—a work

which should be in the hands of every Mason on this coast. I send you a club of ten subscribers, also Sotoyome Lodge authorises me to subscribe for a copy for the Lodge, and have its list of officers inserted in the Masonic Directory. Will add names to the club from time to time.

In this connection we desire to return thanks to the Secretary of Lebanon Lodge, No. 44, of Lebanon, Oregon, for a generous club of subscribers to the MIRROR. Our brethren of Idaho and Oregon are doing better for us than the Lodges of California.

NEW AGE.—Our friends of the *New Age* complain of not receiving the MIRROR. It is placed in the post office regularly, and it is no fault of ours that it fails to reach our neighbor and co-laborer in the good field. The *Age* commenced a new volume with the new year and bears a prosperous look, and beautiful appearance.

INSTALLATIONS.—The last of the old year was devoted to the Installation of Officers of Masonic Lodges. Those in this city passed off very pleasantly. The retiring Masters of most of the Lodges were presented with testimonials of the esteem of their brethren. Oriental Lodge, No. 144, had a public Installation, and after the ceremonies the company adjourned to the banquet room and partook of refreshments. The following toasts were read and responded to by the gentlemen named. "Masonry." Responded to by Grand Master Leonidas E. Pratt. "The Grand Lodge of California." Responded to by Grand Secretary, Alex. G. Abell. "Masonic Literature." Responded to by A. W. Bishop, Editor of the MIRROR. "Our Brother, Thomas Starr King." Drank in silence. Rev. Horatio Stebbins was then called for, and made an impressive address commemorative of Brother King. "The Ladies." Responded to by M. H. Myrick, Esq. The company then adjourned to King Solomon's Hall, and engaged in the pleasures of the dance.

On St. John's day eve, Occidental and California Lodges Installed their Officers. The great attractive features of this Installation was the music, singing and chants, under the direction of the Grand Organist, Samuel D. Mayer. Retiring Master of California Lodge, Benjamin H. Freeman, was presented with a set of silver. After the Installation, the brethren repaired to the Mechanic's Pavilion where a large company of ladies and gentlemen had gathered, and enjoyed a happy reunion and the pleasures of the dance.

Golden Gate Lodge had a public Installation, at which Master Mason's wives and daughters were invited, and after the Installation a presentation to the retiring Master, Bro. Patterson.

Lists of Officers for the ensuing Masonic year will be found in the Masonic Directory, so far as the same have come to hand.

TOO LATE.—"Sodality of Mystery, or a glance at Secret Brotherhood," came too late for this number. Also, crowded out—"Extracts from eulogies pronounced at the Lodge of Sorrow, New Orleans." The Masonic Directory has interfered with the reading matter of this number, but will not interfere hereafter, as extra pages will be added for that department. But few Lodges, thus far, have been heard from. We hope to get a majority of the Lodges of this coast. It is for the benefit of the craft, generally, the publication of this Directory, and the amount charged barely covers the expense. In the coming year this Directory will be referred to with great satisfaction as a record of the Lodges of this coast.

THANK YOU.—The *Castroville Argus* is very appreciative of the MIRROR, and says some very encouraging words thereof. The following from the New Year's number we copy with a pleasurable "thank-ee."

"The December number of this excellent magazine is received. Of course a discussion of its contents to any extent can entertain but few of our readers, but we will say to those who can fully understand, that it pleases our individual taste better than any other Masonic periodical that we know of, and should be liberally patronized."

MASONIC LAW.—Brother O. H. Purdy, of Owyhee Lodge, No. 5, Idaho Ter., sends us the following question. "Is an elective officer of the Grand Lodge eligible to an elective office in a Subordinate Lodge?"

The following circumstances gave rise to the question: Brother L. P. Mikkleson,

P. M. of Owyhee Lodge, was elected Senior Grand Warden of the Grand Lodge of Idaho, at the last Grand Communication. At the Annual Election of Officers of Owyhee Lodge, brother Mikkleson received a majority of the votes cast for W. M. of the Lodge. The W. M. presiding declared him duly elected. Some discussion arising, the case was referred to M. W. Jonas W. Brown, Grand Master, who set aside the decision of the W. M. of Owyhee Lodge, and ordered a new election—deciding that brother Mikkleson, holding an elective office in the Grand Lodge, was not eligible to office in the Subordinate Lodge.

This is the first time a question of this nature has arisen, to our knowledge. It appears to us, however, a very simple question. With due respect to M. W. Grand Master Brown, we certainly think his decision erroneous. Unless there is a provision in the Constitution of the Grand Lodge, or in the By-laws, or Regulations, prohibiting the holding of office in the Grand Lodge and in the Subordinate Lodge at the same time, we see no legal or other reason why an officer of a Subordinate Lodge cannot hold office in the Grand Lodge, and *vice versa*. There is nothing, certainly, in the ancient Regulations, Charges or Landmarks to prevent. The Grand Lodge of Idaho copied the Constitution of the Grand Lodge of Oregon—Oregon copied from California, and we believe there is nothing in either prohibiting such holding of office. The Grand Lodge is composed of the Masters, Wardens and Past Masters of the Subordinate Lodges, together with the Past elective Grand Officers, and such representatives as may be elected by such Lodges whose Master or Wardens are unable to attend. If a Grand Officer is not eligible to office in a Subordinate Lodge, then, of course, an Officer of a Subordinate Lodge is not eligible to office in the Grand Lodge. This being the case, the Officers of the Grand Lodge must consist only of Past Masters and Past Grand Officers. This would be strange ruling. We have no doubt of the legality of the election of Bro. Mikkleson, or of his eligibility to the office of Master of the Lodge, notwithstanding he held the office of Senior Grand Warden at the time. The ruling of Grand Master Brown, however, is the law for Idaho until overruled by the Grand Lodge, or by himself.

ROYAL ARCH.—Alameda Chapter R. A. M., No. 133, Installed its Officers the 8th inst. as follows: R. M. Williams, High Priest; Walter Van Dyke, King; N. W. Spaulding, Scribe; G. W. Gurnett, Captain; E. H. Pardee, Principal Sojourner; J. E. Benton, R. A. C.; G. E. Whitney, G. M. Third Vail; William Crab, G. M. Second Vail; J. V. P. Goodrich, G. M. First Vail; Hiram Tubbs, Treasurer.

After which, Bro. J. B. Felton presented a beautiful rosewood gold-mounted cane to Bro. Scotchler, retiring H. P.

The Officers of San Francisco Chapter, No. 1, R. A. M., were Installed on the 3d inst. by P. H. P. Milton H. Myrick, assisted by P. H. P. Louis Cohn; Stewart Menzies, High Priest; Lorenzo Sawyer, King; Henry J. Burns, Scribe; Samuel Sternheim, Captain of the Host; Simon Baum, Principal Sojourner; Charlie A. Fuentes, Royal Arch Captain; Thomas Carey, Master Third Vail; Jacob Levy, Master Second Vail; C. P. Robinson, Master First Vail; Joseph Clement, Treas.; Thomas Y. McNally, Secretary; Lewis Peck, Guard.

At a meeting of California Chapter, No. 5, of Royal Arch Masons, held on the evening of January 4th, the following Officers were Installed by Past High Priest George T. Grimes, assisted by Past High Priest Chas. L. Wiggins, acting as Master of Ceremonies; William T. Reynolds, M. E. H. P.; William Gray, K; David Morgan, Jr., S; Peter Short, C. of H.; John F. Snow, P. S; Charles S. Cousins, R. A. C.; Edmund Lane, G. M. 3 V.; A. H. Vaughn, G. M. 2 V.; J. M. Lichtfeld, G. M. 1 V.; Samuel Graves, Treasurer; William E. Moody, Secretary; James Oglesby, Guard.

OFFICERS OF LODGES.—The names of Officers of Lodges not furnished us for publication in the Masonic Directory will be published in our next number. Want of space and time prevents their appearing in this.

NOT THE TRUE SPIRIT OF MASONRY.—If there is a place in the world that needs a Masonic publication to stir up the members of the Fraternity, San Francisco is certainly that place. While from every section of the Pacific coast comes to us encouraging words, and lists of subscriptions, there appears to be a lethargy, or something worse, pervading Masons in this city, contrary to the Spirit of Masonry.

We are pleased to say that there are honorable exceptions to this rule, but if we are to judge the Fraternity by the majority of its members, we should say that Masonry was twice dead and plucked up by the roots. Contrast the two Orders of Masonry and Odd Fellowship! We find that Odd Fellows are alive, and interested in supporting an organ that reflects credit on the Order. On the other hand, mark the lack of interest taken on the part of the Masons in this city, in the publication of the MIRROR. There are 2,500 Masons belonging to the Lodges of this city, and the meager support they have thus far given the MIRROR is far from creditable to them as an Order. We shall have something more to say upon this matter in the future, and especially the manner of reception our Agent has met with in many instances. The lack of interest in the MIRROR is not the only evidence of a lack of the true Spirit of Masonry. It is with difficulty that a corporal's guard can be got together to bury a deceased brother. No wonder so many old Masons are fearful that the Order is outgrowing itself and becoming debauched. The fact is, there is a rush for the *Degrees*, while the *principles* of Masonry are lost sight of entirely. It is to be lamented that such is the case, but we cannot shut our eyes to the fact.

WELL DONE.—Bro. Wm. Hanna, of Eureka, Humboldt County, called upon us a few days ago, with a list of *Twenty-one* Subscribers, all members of Humboldt Lodge, No. 79. Bro. John A. Watson, Secretary of the Lodge, who got up the club, writes as follows: "I have received several numbers of the MASONIC MIRROR, and like it very much. It is just what is needed on the Pacific coast. More light can be dispensed by such means to Craftsmen than by a thousand lectures. May success attend you." Bro. Watson and the brethren of Humboldt Lodge will please accept thanks.

STILL THEY COME.—Bro. Harris, Secretary of Washoe Lodge, No. 2, Washoe City, Nevada, sends us a club of eleven subscribers, accompanied with wishes for the success of the MIRROR. Bro. Kler closes his term of Secretary of Curtis Lodge, Cloverdale, by sending us a list of ten subscribers, and words of encouragement. Bro. William Ryan, of Mountain Shade Lodge, Downieville, sends us a club of eleven subscribers. Bro. Purdy, of Owyhee Lodge, Silver City, I. T., is bound to keep ahead of all! That Lodge is now entitled to the premium, though Humboldt Lodge, Eureka, is but little behind. There is a little Lodge at Sierra City well named "Harmony," that has sent us the names of one half of its members. Bro. Gunsolus has the credit of being a live Mason, and to him we are greatly indebted for the liberal list from that Lodge. Bro. Mart T. Smith, and the brethren of Claborn Lodge, Punta Arenas, have done exceeding well, and offer an example to older Lodges. We have nearly two-thirds of the members on our subscription list. A short time since, Bro. Chinn, of Ionic Lodge, Iowa Hill, sent us another installment, making fourteen from that Lodge. Well done for Ionic. We will not pass Lebanon Lodge, Lebanon, Oregon. Though small in numbers they give us a good list. Bro. Eckler will accept thanks for his favor. Bro. Joseph Albertson sends a long list from Sotoyome Lodge, Healdsburg, and promises still more, and sends cash in advance for publication of Officers of Lodge in Masonic Directory. Very good for Sotoyome—there is no danger of the LIGHT growing dim in your Lodge. Bro. Coffin of Clay Lodge, Dutch Flat, sends us a club of eleven subscribers. The mountains are putting the valleys to shame, especially the large towns and cities. God's pure air makes live men and live Masons of the dwellers of the mountain towns. Bro. E. A. Stevenson, Secretary of Pioneer Lodge, Pioneer City, I. T., sends us a club of ten. Idaho is doing well and entitled to much praise. Thus is the country welcoming the MIRROR, and encouraging the good cause.

FOR CORRECTION.—The attention of the Secretaries of the different Lodges is called to the names in the Masonic Directory. If any name is spelled wrong or any other correction necessary to be made will be promptly attended to upon notice from any Secretary. Please inform us of any errors that may be discovered.

BOOK AND JOB PRINTING.—The attention of those desiring Printing done, in a superior manner, and at reasonable rates, is called to the well regulated establishment of CUBERY & Co., 536 Market street, opposite Second, San Francisco. Messrs. Cubery & Co. took the first premium at the Mechanics' Institute Fairs of both 1868 and 1869. They are prepared to do all kinds of Book and Job Printing, fancy, plain and ornamental. Give them a call.

MASONIC DIRECTORY.

CALIFORNIA LODGES.

CALIFORNIA LODGE, No. 1.—San Francisco.

Meet Thursday Evenings, in King Solomon's Hall, Masonic Temple.

OFFICERS.

John F. Snow, W M	Robert Riddle, Sec	John C. Harrington, Mar
Edmund Lane, S W	Henry S. Smith, S D	Pat. H. McGann, Steward
Morris M. Estee, J W.	A. E. Leonard, J D	J. M. Litchfield, "
Stephen M. Balch, Tres	Henry Cox, Chap	Ira C. Root, Tyler

SAN JOSE LODGE, No. 10—San Jose, Santa Clara County.

Stated Meetings, 1st Monday in each month.

OFFICERS.

Henry O. Weller, W. M.	Edward Halsey, Sec.	Adam Hinkelbein, Steward
D. S. Payne, S. W.	Jno. C. Gerdes, S. D.	Wilbur J. Wilcox, "
Charles F. Willey, J. W.	Wm. N. Castle, J. D.	Jacob Moser, Tyler.
James Ingham, Tres.	Wilmer T. Adel, Mar.	

TEMPLE LODGE, No. 14—Sonoma, Sonoma County.

Stated Meeting, Saturday of or next preceding Full moon.

OFFICERS.

Chas. H. Dillon, W. M.	John W. Mast, Sec.	Daniel D. Davidson, Mar.
J. C. A. Wilson, S. W.	Montg. Akers, S. D.	John F. Green, Steward.
Willis Goodman, J. W.	John Suhrbier, J. D.	Jos. A. Williams, "
Stephen Akers, Tres.	W. N. Cunningham, Chap.	William Burris, Tyler.

EUREKA LODGE, No. 18—Auburn, Placer County.

Stated Meetings, Monday next preceding Full Moon.

OFFICERS.

Walter B. Lyon, W. M.	John R. Crandall, Sec.	John M. White, Steward
O. W. Hollenbeck, S. W.	Charles C. Crosby, S. D.	Wm. Barter, "
Charles Hellwig, J. W.	Wm. M. Crutcher, J. D.	Thomas Jamison, Tyler.
Frank A. Lux, Tres.		

LA PARFAITE UNION LODGE No. 17.—San Francisco.

Meet Friday Evenings, in St. John's Hall, Masonic Temple.

OFFICERS.

Pierre Bonis, W. M.	Alphonse Bourgoing, Sec.	Jaques Carrere, Mar.
Victor Chaigneau, S. W.	Lucien Roux, S. D.	L. G. Salomon, Steward
Giovanni Lavarello, J. W.	Francis P. Masson, J. D.	Monneret de Villars, "
Henry Lucke, Tres.	Raphael Weill, Orator.	Ira C. Root, Tyler.

OCCIDENTAL LODGE, No. 22.—San Francisco.

Meet Monday Evenings, in King Solomon's Hall, Masonic Temple.

OFFICERS.

Aug. D. Carpenter, W M	John E. Purdy, S D	Dyer A. Carpenter, Steward
David Morgan, Jr., S W	Charles L. Haskell, J D	Charles S. Cousins, "
Albert E. Lockhart, J W	William H. Stowell, Chap	Samuel D. Mayer, Organist
Willford W. Montague, Tres	John H. Williams, Mar	Ira C. Root, Tyler
Wm. E. Moody, Sec.		

MADISON LODGE, No. 23—Grass Valley, Nevada County.

Stated Meetings, 1st Tuesday in each month.

OFFICERS.

John C. Goad, W M	A. Morehouse, Sec	David Binkleman, Steward
James Gluyas, S W	John Laurence, S D	H. R. Stephens, "
Daniel Kendig, J W	James Tremewen, J D	A. Burnie, Tyler
Thomas Findley, Tres	J. W. Lockwood, Mar	

MARIPOSA LODGE, No. 24.—Mariposa, Mariposa County.
 Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

George W. Temple, W. M.	George S. Miller, Sec.	Geo. Robinson, Steward
Louis Haehl, S. W.	Jarvis Streeter, S. D.	Henry S. Rockwell, "
Carl G. Lind, J. W.	George Burnhard, J. D.	Benj. D. Aielkema, Tyler.
C. E. Farnsworth, Tres.	James Barnett, Mar.	

EL DORADO LODGE, No. 26—Placerville, El Dorado County.
 Stated Meetings, Monday of, or next preceding full Moon.

OFFICERS.

Fredk. F. Barss, W. M.	Albert J. Lowry, Sec.	Oliver Coffin, Mar.
Thomas Ward, S. W.	George F. Mack, S. D.	George Alderson, Steward
Ell Herrill, J. W.	Thomas Ralph, J. D.	Henry Gaterman, "
Henry D. Raphael, Tres.	Rev. C. C. Pierce, Chap.	Lucius C. Fisk, Tyler.

MOUNT MORIAH LODGE, No. 44.—San Francisco.
Meet Wednesday Evenings, in King Solomon's Hall, Masonic Temple.

OFFICERS.

Peter Short, W M	John A. Russell, S D	Valentine Newmark, Stwd
James Evrard, S W	George W. Blake, J D	Herbert Bird, "
Monroe Ashbury, J W	Eleasar Thomas, Chap.	Samuel D. Mayer, Organist
George C. Hickox, Tres.	Charles H. Barth, Mar	John McCraith, Tyler
Charles L. Wiggln, Sec.		

MICHIGAN CITY, No. 47—Michigan Bluffs, Placer County.
 Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

J. Warwick Byrd, W M	J. H. Elsworth, Sec	Reuben M. Sparks, Steward
Warren C. Shain, S W	Richard R. Hughes, S D	Evan Parry, "
Owen Jones, J W	William Smith, J D	J. B. Cooley, Tyler
William Cameron, Tres		

SUISUN LODGE, No. 55—Suisun, Solano County.
 Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

John B. Lemon, W. M.	Woodford Owens, Jr. Sec.	Geo. A. Gillespie, Mar.
Morgan S. McMahan, S.W.	Jerome B. Richardson, S. D	Peter J. Chrisler, Steward
John B. Carrington, J.W.	Peter Long, J. D.	W. G. Davlsson, "
Julien Buél Hoyt, Tres.	Rev. D. E. Bushnell, Chap.	J. M. Vonhamme, Tyler.

GEORGE WASHINGTON LODGE, No. 62.—Chinese, Tuolumne County.
 Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

Frederick Weyer, W M	Christian Man, Tres	John C. Mann, S D
Benjamin L. Conyers, S W	Wm. J. Beckwith, Sec	John Ernest, J D
Henry Meyer, J W		

BEAR MOUNTAIN LODGE, No. 76—Angles, Calaveras County.
 Stated Meetings, Wednesday of or next preceding Full Moon.

OFFICERS.

James F. Anderson, W M	Thomas J. Deer, Sec	J. M. Augustin, Steward
James Matson, S W	Eldridge Webb, S D	George Hardy, "
Henry C. Davis, J W	Henry Nicholas, J D	Benjamin Raspberry, Tyler
B. R. Prince, Tres	D. C. Cheatham, Mar	

HUMBOLDT LODGE, No. 79—Eureka, Humboldt County.
 Stated Meetings, 1st Thursday in each month.

OFFICERS.

John A. Watson, W M	David W. Nixon, Sec	Henry Stegemler, Steward
John C. Schmidt, S W	Jos. M. W. Robbins, S D	Andrew Anderson, "
Francis Clendennin, J W	William P. Hanna, J D	William W. Jones, Tyler
Charles W. Long, Tres	James A. McCloud, Mar	

QUITMAN LODGE, No. 88—Moore's Flat, Nevada County.

Stated Meetings, Saturday next preceding Full Moon.

OFFICERS.

Daniel Boody, W M	James Redington, Tres	Henry S. Harrison, J D
E. T. Hardy, S W	William C. Clark, Sec	Wash. R. Morrow, Tyler
Henry Atwater, J W	Solomon L. Blackwell, S D	

ACACIA LODGE, No. 92—Coloma, El Dorado County.

Stated Meetings, Thursday of or next preceding Full Moon.

OFFICERS.

Andrew J. Christie, W M	Paul Mitchell, Sec.	Jas. W. Annable, Steward
Joseph Levy, S. W.	J. W. Killough, S. D.	W. L. Patterson, "
Thos. H. Breeze, J. W.	W. D. Othick, J. D.	Daniel Teuscher, Tyler.
Adam Lohry, Tres.	Hugh B. Newell, Mar.	

HENRY CLAY LODGE, No. 95—Butter Creek, Amador County.

Stated Meetings, Thursday of or next preceding Full Moon.

OFFICERS.

Alexander C. Joye, W. M.	George Newman, Sec.	L. R. Poundstone, Steward
Kinsey F. Marr, S. W.	Thomas Rodgers, S. D.	James Bastian, "
John M. Post, J. W.	Silas B. Shrontz, J. D.	John Gelmini, Tyler
Peter Fagan, Tres.	Thomas Dunlap, Mar.	

JEFFERSON LODGE, No. 97—La Porte, Plumas County.

Stated Meetings, 3rd Monday in each month.

OFFICERS.

Benj. W. Barnes, W. M.	Dixon Brabban, Sec.	John H. Thomas, Steward
Benj. F. Baker, S. W.	John P. Lloyd, S. D.	Rosco G. Shaw, "
Charles H. Shaw, J. W.	George Lawrence, J. D.	Errick Lundquist, Tyler.
Alex. H. Crew, Tres.		

CHICO LODGE, No. 111—Chico, Butte County.

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

Charles L. Pond, W M	Wm. L. Bradley, Sec	W. P. Goodrich, Steward
Andrew J. Hassinger, S W	John A. Turner, S D	Ira A. Wetherbee, "
Henry P. Holmes, J W	Leonard E. Briggs, J D	Bob. B. Baker, Tyler
A. H. Chapman, Tres	Samuel M. Sproul, Mar	

ALAMO LODGE, No. 122—Alamo, Contra Costa County.

Stated Meetings, Saturday next succeeding Full Moon.

OFFICERS.

Weston E. Riddle, W M	Albert Sherburne, Tres	David Caldwell, J D
William Lynch, S W	John Slitz, Sec	Daniel McCullough, Tyler
James Morris, J W	John B. Sydnor, S D	

SOTOYOME LODGE, No. 123—Healdsburg, Sonoma County.

Stated Meetings, Saturday next preceding Full Moon.

OFFICERS.

John S. Shafer, W. M.	Joseph Albertson, Sec	Duval D. Phillips, Steward
Christian Hausch, S. W.	Charles E. Hutton, S. D.	Henry Miser, "
Jonas Bloom, J. W.	George Miller, J. D.	Jacob Doan, Tyler.
William S. Canan, Tres	Isaac C. Laymance, Mar.	

TABLE MOUNTAIN LODGE, No. 124—Orville, Butte County.

Stated Meetings, 1st Tuesday in each month.

OFFICERS.

Thomas Callow, W M	Peter Freer, Sec	James A. Wardwell, Mar
George H. Crosette, S W	Charles F. Lott, S D	St. John Jackson, Steward
W. A. Washburn, J W	Jackson Bean, J D	Asmus Nissen, "
Theabauld Heintz, Tres	J. B. Hewitt, Chap	James V. Parks, Tyler

LA FAYETTE LODGE, No. 128—Sebastopol, Sonoma County.
 Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

Irving N. McGuire, W M	Joseph H. P. Morris, Sec.	Mathew McPeak, Mar.
Joseph E. Rullison, S W	Eben W. Wilbur, S D	E. C. Woodruff, Steward
L. Bishop Hall, J W	Jos. L. Dougherty, J D	Nicholas Mitty, "
James Gannon, Tres.	Rev. Jas. M Small, Chap.	E. D. Parker, Tyler.

YOSEMITE LODGE, No. 133—Coulterville, Mariposa County.
 Stated Meetings, 1st Saturday in each month.

OFFICERS.

Simon H. Stevens, W M	Rowland C. Chase, Sec.	John B. Martin, Steward
John Pettit, S W	James Piper, S D	John Hughes, "
Charles Wood, J W	Edward H. Smith, J D	George Fiehn, Tyler.
John M. Aiken, Tres.	Walter L. Smith, Mar.	

CURTIS LODGE, No. 140—Cloverdale, Sonoma County
 Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

Harry Kler, W M	D. W. Wambold, Sec	David C. Brush, Mar
Martin V. Stockwell, S W	Jacob G. Heald, S D	Leander Shores, Steward
James A. Kleser, J W	Frank M. Lamb, J D	James Lafayette, "
Joseph A. Carrie, Tres	James S. Burger, Chap	Erastus Champlain, Tyler

ORIENTAL LODGE, No. 144.—San Francisco.
Meet Tuesday Evenings, in St. John's Hall, Masonic Temple.

OFFICERS.

John Bell, W M	William H. Loring, Sec	Charles E. Scranton, Mar
Milton H. Myrick, S W	Wm. F. Dorrance, S D	Harry F. Swain, Steward
John H. Nicholson, J W	Charles C. Shattuck, J D	Nelson C. Walton, "
Ewd. W. Schneider, Tres	James T. Doyen, Chap	Ira C. Root, Tyler.

VITRUVIUS LODGE, No. 145—Bloomfield, Sonoma County.
 Stated Meetings, Tuesday of or next preceding Full Moon.

OFFICERS.

Charles K. Arthur, W M	Jared C. Hoag, Sec	A. S. Patterson, Mar
Cuthbert White, S W	N. K. Shaw, S D	Chas. H. Tittimore, Steward
Charles H. Hagedon, J W	Patrick Murry, J D	Hans Guldager, "
William G. Lee, Tres	J. H. Miller, Chap	John Horsely, Tyler

PALMYRA LODGE, No. 151—Placerville, El Dorado County.
 Stated Meetings, Thursday of or next preceding Full Moon.

OFFICERS.

Geo. Burnham, W M	Robert O. Turnbull, Sec	John Blair, Steward
John P. Wonderly, S W	Thomas J. Caystille, Sec	John W. Dench, Steward
Oliver V. Morris, J W	A. J. Blakeley, J D	Theo. Elsfeldt, Sr., Tyler
Thomas Fraser, Tres	James B. Hume, Mar	

WOODLAND LODGE, No. 156—Woodland, Yolo County.
 Stated Meetings, Friday of or next preceding Full Moon.

OFFICERS.

Thomas G. Pockman, W M	Oliver B. Westcott, Sec	Morris Hyman, Steward
James K. Smith, S W	Albert H. Pratt, S D	Nathan Elliott, "
Charles Beach, J W	Monroe Snyder, J D	Robt. T. Buckley, Tyler
Charles H. Gray, Tres	John Coates, Mar	

HARMONY LODGE, No. 164—Sierra City, Sierra County.
 Stated Meetings, Saturday next succeeding Full Moon.

OFFICERS.

Hartwell H. Bigelow, W M	W. H. Gunsolus, Sec	John Beatty, Steward
Alexander Black, S W	John H. Bultman, S D	Thomas Callesen, "
Schuyler N. Wilcox, J W	John Silverwood, J D	A. Molssang, Tyler
James Corcoran, Tres		

ALAMEDA LODGE, No. 167—Centerville, Alameda County.

Stated Meetings, Saturday next preceding Full Moon.

OFFICERS.

Lorenzo G. Yates, W M	George W. Bond, Sec	William Barry, Steward
Perry Morrison, S W	Albert H. Tromblee, S D	Caleb S. Haley, "
Oslas B. Simpson, J W	Edward Nelhaus, J D	William Milton, Tyler
John Threlfall, Tres		

ELK GROVE LODGE, No. 173—Elk Grove, Sacramento County.

Stated Meetings, Saturday of or next preceding Full Moon.

Richard Allin, W M	Obadiah S. Freeman, Tres	Nicholas Christophel, J D
William G. Sullivan, S W	George J. Martin, Sec	Thomas M. Tavnor, Tyler
P. R. Beckley, J W	Hiram Smith, S D	

ANTIOCH LODGE, No. 175—Antioch, Contra Costa County.

Stated Meetings, Saturday of or next preceding Full Moon.

W. T. Cruikshank, W M	Francis Williams, Sec	Thomas S. Jones, Steward
Stephen Jessup, S W	James T. Cruikshank, S D	Evan Thomas, "
William Prosser, J W	John H. Williams, J D	William Girvan, Tyler
Mark S. Levy, Tres	John G. Davis, Mar	

MERCED LODGE, 176—Snelling, Merced County.

Stated Meetings, Saturday next succeeding Full Moon.

OFFICERS.

Mark Howell, W M	William S. Weed, Sec	Samuel M. Brown, Steward
Silas March, S W	David A. Jamison, S D	Anthony J. Meany, "
William L. Coats, J W	William L. Silman, J D	Peter Shaver, Tyler
Peter D. Wigginton, Tres	Charles M. Blair, Mar	

SIERRA VALLEY LODGE, No. 184—Sierra Valley, Sierra County.

Stated Meetings, Saturday of or next preceeding Full Moon.

OFFICERS.

Edgar Haun, W M	John H. Knutzen, J W	Albert C. Heineken, Sec
William C. Lemmon, S W	Edward H. Hamlen, Tres	

MOUNTAIN VIEW LODGE, No. 194—Mountain View, Santa Clara County.

Stated Meetings, Tuesday of or next preceding Full Moon.

George W. Smith, W M	George D. Gleason, Sec	Charles B. Swarts, Mar
William Eppelimer, S W	Gilbert E. Shore, S D	Richard E. Shore, Steward
George W. Davis, J W	William Dale, J D	Henry McClara, "
Samuel Wilhelmmer, Tres	Wesley Gallimore, Chap	Christian Myers, Tyler

WILMINGTON LODGE, No. 198—Wilmington, Los Angeles County.

Stated Meetings, Tuesdays of or next preceding Full Moon.

OFFICERS.

Eldredge E. Hewitt, W M	Nath. A. Narbonne, Sec	Morris K. Liston, Steward
Henry N. Bruning, S W	Nathan Jacoby, S D	Levi A. Loring, "
Edward N. McDonald, J W	George Ebner, J D	Cooper Lamoure, Tyler
Herman Jacoby, Tres	James H. McBride, Mar	

SILVEYVILLE LODGE, No. 201—Silveyville, Solano County.

Stated Meetings, Saturday of or next succeeding Full Moon.

James W. Howard, W M	Bernhard Myer, Sec	Christopher C. Agee, Mar
William H. Wells, S W	William Killabrew, S D	James S. Garnett, Steward
Henry E. McCune, J W	James A. Ellis, J D	W. H. Cunningham, "
Henry Geoffert, Tres	Daniel King, Chap	Charles H. Wolfe, Tyler

PENTALPHA LODGE, No. 202—Los Angeles, Los Angeles County.

Stated Meetings, 3rd Monday in each month.

OFFICERS.

Leander C. Goodwin, W M	Theodore Wollweber, Tres	Carl R. Rinaldi, J D
Frank Lecouvreur, S W	James H. Lander, Sec	John Q. A. Stanly, Mar
Wm. K. Craik, J W	Wm. N. Tileston, S D	Isaac Hauch, Tyler

OREGON.

HOLBROOK LODGE, No. 30—Forest Grove, Oregon.

Stated Meetings: Saturday of or next preceding Full Moon.

OFFICERS.

Samuel Hughes, W M	G. M. Raymond, Sec	Isaac Meyer, Steward
Henry Buxton, S W	Thomas G. Todd, S D	H. O. Hyde, "
Frank L. Stott, J W	Davis Boyce, J D	Joseph Mc Millen, Tyler
Edward Jackson, Tres	C. A. Raymond, Mar	

JEFFERSON LODGE, No. 33.—Jefferson, Marion County, Oregon.

Stated Meetings, Saturday of or next succeeding Full Moon.

Charles Miller, W M	Jacob Conser, Sec	James H. Cottle, Steward
Alexander Gray, S W	John A. Conser, S D	George W. Johnson, "
John B. Looney, J W	David Johnson, J D	H. A. Johnson, Tyler
Absolem Smith, Tres		

NEVADA.

WASHOE LODGE, No. 2—Washoe City, Nevada.

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

George Robinson, W M	Charles N. Harris, Sec	A. J. Banker, Steward
Henry L. Fish, S W	William Webster, S D	William T. Doyle, "
Joseph R. Pursley, J W	John Thomas, J D	Robert R. Johnson, Tyler
James F. Walk, Tres		

AMITY LODGE, No. 4—Silver City, Lyon County, Nevada.

Stated Meetings, 1st Thursday in each month.

David L. Hastings, W M	Arthur J. Hutchinson, Sec	William E. Smith, Steward
James M. McGinnis, S W	A. Peter Harnick, S D	John Swan, "
Barnardas Curley, J W	Thomas Murphy, J D	Rollin C. Wilcox, Tyler
Henry Sweetapple, Tres	Loring D. Noyes, Mar	

SILVER STAR LODGE, No. 5.—Gold Hill, Nevada.

Stated Meetings, 1st Saturday in each month.

Andrew Ingrund, W. M.	Saml. W. Chubbuck, Sec.	Ivy Fulton, Steward
Levi H. Fink, S. W.	James McAllister, S. D.	Edward Conradt, "
Lyman C. Wiggins, J. W.	John Michael, J. D.	David Van Vrankin, Tyler.
John Jones, Jr. Treas.	Leonard Irvin, Mar.	

LANDER LODGE, No. 8.—Austin, Nevada.

Stated Meetings, 1st Friday in each month.

George J. Love, W. M.	Henry Mayenbaum, Sec.	James J. Work, Mar.
Thomas W. Triplett, S. W.	Frank V. Drake, S. D.	Ney Churchman, Steward
Evan Jones, J. W.	Evan D. Jones, J. D.	Marcus Cohn, "
James Eams, Tres.	Andrew Nicholls, Chap.	Saml. D. Thompson, Tyler

AUSTIN LODGE, No. 10—Austin, Nevada.

Stated Meetings, 1st Wednesday in each month.

De Witt C. McKenney, W. M.	William A. Cheney, Sec.	Hiram S. Haines, Steward
John H. Thompson, S. W.	Michael Fitzgerald, S. D.	James Farrell, "
John Howell, J. W.	Albert F. Steinbach, J. D.	Saml. D. Thompson, Tyler
Marcus A. Sawtelle, Tres.		

IDAHO.

PIONEER LODGE, No. 4.—Pioneer City, Baiso County, Idaho Ter.

Meet on second and fourth Saturdays in each month.

James W. Freeman, W M	Edward A. Stevenson, Sec	Robert Agnew, Steward
George W. Richards, S W	Girard Hupperts, S D	William T. Smith, "
M. McCormick, J W	John Donohoe, J D	O. Lenninger, Tyler
Alexander Sifers, Tres		

THE MASONIC MIRROR,

DEVOTED TO

THE INTERESTS OF MASONRY OF THE PACIFIC COAST

VOL. I.—FEBRUARY, 1870.—No. 6.

DIGEST OF MASONIC LAW.

RIGHTS AND PREROGATIVES OF CHARTERED LODGES.

IN treating of the rights and prerogatives of Chartered Lodges, their powers and authority, it is very necessary to first inquire as to the territorial jurisdiction of a Lodge. There has been some question upon what should be considered the proper jurisdiction of a Lodge; some contending that *convenience of access* should be taken into consideration, and that jurisdictional rights should not be confined strictly to air lines. But we believe it is generally considered, that such a construction would produce endless confusion and controversy, and it is now well settled, that the jurisdiction of a Lodge extends in every direction to the geographic centre between it and adjacent Lodges. The only exception to the rule, is, that the jurisdiction of a Lodge cannot extend into another State or Territory. And no Lodge has the right to receive as a candidate, a person residing within the jurisdiction of another Lodge, or the resident of another State, without the consent of the Lodge in whose jurisdiction the person resides. Where two or more Lodges exist in the same town, they have concurrent jurisdiction over the same territory that a single Lodge alone would have. The penal jurisdiction of a Lodge, however, extends over all Masons residing or sojourning within its geographical jurisdiction, whether members of a Lodge or not; and over its own members wheresoever they may reside.

The rights and powers of a Lodge, are considered by Mackey under fourteen different heads:

I. To retain possession of its Warrant of Constitution. II. To do all

the work of Ancient Craft Masonry. III. To transact all business that can be legally transacted by regularly congregated Masons. IV. To be represented at all communications of the Grand Lodge. V. To increase its numbers by the addition of new members. VI. To elect its officers. VII. To install its officers after being elected. VIII. To exclude a member, on cause shown, temporarily or permanently, from the Lodge. IX. To make By-laws for its local government. X. To levy a tax upon its members. XI. To appeal to the Grand Lodge from the decision of its Master. XII. To exercise penal jurisdiction over its own members, and unaffiliated Masons being within the limits of its jurisdiction. XIII. To select a name for itself. XIV. To designate and change its time and place of meeting.

These different headings may be of advantage in discussing the relative powers of a Lodge. For instance, a Lodge has the right to retain possession of its Warrant of Constitution—but nevertheless, the Grand Master, for good cause, can arrest or suspend the Warrant, until the next session of the Grand Lodge; and the Grand Lodge can restore the Lodge to its original privileges, or, should there be just cause shown, permanently revoke the Warrant or Charter. The arrest of the Warrant is a decree of the Grand Master in the form of an injunction, by which he forbids the Lodge to meet until the complaints preferred against it can be investigated and adjudicated by the Grand Lodge. The laws of Masonry provides only two ways in which the Warrant of Constitution of a Lodge can be forfeited, and the Lodge dissolved. The first is by voluntary surrender of its Warrant by act of a majority of its members, and at a communication especially called for that purpose, upon the day of the regular or stated meeting of the Lodge. But it has been held that the Master must even then concur in this surrender; for if he does not, being the custodian of the instrument it cannot be taken from him, except upon trial and conviction of a competent offence before the Grand Lodge.

The second mode is by act of the Grand Lodge, after due trial, for constitutional offences. The Constitution of the Grand Lodge of California enumerate these offences as follows:

First, By disobedience to any provision of the Constitution or Regulations of the Grand Lodge. Second, By disregard to the lawful authority of the Grand Master. Third, By violation or neglect of the ancient and recognized usage of the Craft. Fourth, By failure to meet during a period of six successive months.

The forfeiture or arrest of a Charter suspends all the members from the rights and privileges of Masonry, excepting those who may be specially exempted from such effect. The surrender or forfeiture of a Charter, when declared by the Grand Lodge, is conclusive upon the

Lodge and its members; and all of its funds, jewels, furniture dues, and property of every kind revert to the Grand Lodge.

As the Warrant of Constitution is so important an instrument, being the evidence of the legality of the Lodge, it is essentially necessary that it should be present and open to inspection of all the members and visitors at each communication of the Lodge.

THE WORK OF A LODGE.

The work of Ancient Craft Masonry, as at present constituted, consists in the conferring the three degrees of Symbolic Masonry. This is one of the rights and privileges of a Lodge, and are the principal objects for which it is constituted. Formerly, Lodges were empowered to exalt their candidates to the Royal Arch degree, but since the beginning of the present century this power has been transferred to the Chapter. The work of the Lodge must be, not only in accordance with the Ancient Regulations and Landmarks of Masonry, but also in accordance with the Constitution and Regulations of the Grand Lodge, and its own By-laws. A few of the general regulations and qualifications to be observed we will here enumerate:

In the first place, the candidate must, of his own free will and accord, and without solicitation, apply by written petition to the Lodge nearest his place of residence. That petition must be in proper form—or in other words set forth certain indispensable qualifications—his age, place of residence, occupation, and that it is from a favorable opinion of the Order, and not from any mercenary motives, and a promise to conform to all the ancient usages and regulations of the Fraternity; also, that he has resided a certain length of time—(in California, one year in the State and six months in the town, city or county where the application is made,) in the jurisdiction where petitioning. The petition must be signed by the applicant, and by two members of the Lodge, recommending the same. The reasons for all this is very apparent. It must be of the free will and accord of the petitioner; for Masonry never proselytes. It is contrary to the teaching and precepts of the Order to solicit, or in any manner seek to procure any person to become a Mason. His age must be stated, for the reason that a man must be of the full age of twenty-one years, and on the other hand not in his dotage, but in full possession of his intellectual faculties and physical strength. His residence and occupation, that the committee to whom the petition is referred for inquiry may be materially assisted in their investigations by this identification of the petitioner. The petition must be written, for preservation in the archives of the Lodge. The petition must be signed by the petitioner, because those who cannot write are ineligible for initiation. But of

these qualifications we shall treat in full under the head of "Candidates," in a future number.

It will be seen, by what we have above laid down, that Lodges are governed by certain unchangeable laws in performing this inherent right of work. That candidates must come possessed of proper qualifications, before the Lodge can even act upon their petition; and further, that the application must lay over one month, and then undergo a ballot and be unanimously elected before the Lodge can perform the work of initiation.

The Regulations of 1721 prescribe, also, that a Lodge cannot confer the degrees on more than five candidates at the same communication. Further, the Regulations of 1753 provides that Lodges shall not confer more than one degree on the same candidate at one communication, unless it be an urgent necessity, and by dispensation of the Grand Master—which, Grand Masters ought to be very careful about granting, and never grant except upon the most urgent necessity. Most of Grand Lodges also provide, and *all should* provide, that no Entered Apprentice or Fellow Craft shall be advanced to a higher degree until, after strict examination in open Lodge he shall have given satisfactory evidence that he is entirely proficient. Neither can an Entered Apprentice or Fellow Craft be advanced to a higher degree in any Lodge other than that in which he shall have received those, or either of those degrees, unless by the official consent of such Lodge if it be in existence. It is also provided by Grand Lodges, generally, that no subordinate Lodge shall confer the three degrees for a less fee than a certain specified sum. (The Constitution of the Grand Lodge of California provides that the fee shall not be less than fifty dollars in this state, and Lodges without the state, under its jurisdiction, thirty dollars. And in every case the fee for each or all of the degrees, as may be regulated by the Lodge, shall accompany the application.)

Thus we see that the work of the Lodge is hedged in by regulations which they cannot overstep, and which has perpetuated their uniformity through the long period of years, unchanged, except it may be in minor details.

Instead of treating of the powers of Lodges under the different heads as laid down by Mackey, we shall treat of them under three heads: EXECUTIVE, LEGISLATIVE, and JUDICIAL. These three heads will embrace all the powers, rights and prerogatives of Chartered Lodges, and all, in fact, distinct from its WORK, treated of above. This subject, which will be somewhat lengthy, we reserve for our next number.

PROCEEDINGS OF GRAND BODIES.

WE have received proceedings of Grand Bodies of Masonry, as follows, which will be reviewed in their regular order.

Transactions of Supreme Council, Thirty-third Degree, Southern Jurisdiction of U. S. for 1868—two Sessions. Proceedings of the Grand Commanderies of Maine, New York, Ohio, Indiana, and Missouri for 1869. Proceedings of the Grand Royal Arch Chapters of Kentucky, Indiana, and Missouri for 1869. Proceedings of the Grand Lodges of Indiana, Iowa, and special urgent Communication of the Grand Lodge of Canada for 1869, and the report of the Committee on Foreign Correspondence of Georgia.

Bro. E. H. Shaw, 33° presented us with a copy of the proceedings of the Supreme Council of the 33° for the Southern Jurisdiction, comprising the sessions of May and September 1868. It is a voluminous work of nearly 300 pages. The address of the Sov. Grand Commander, Albert Pike, covers sixty closely printed pages, and is a work of itself. The proceedings of the Lodge of Sorrow covers twenty-three pages. There are many valuable pages which we shall quote from at a future time, and would do so now, had not other matter gained precedence.

IOWA.

The twenty-sixth Annual Communication of the Grand Lodge of Iowa was held at Davenport, commencing June 1st, 1869. M.: W.: Reuben Mickel, Grand Master, presiding; and R.: W.: Theodore S. Parvin, Grand Secretary. There were present representatives from 129 Chartered Lodges, and sixteen under Dispensation.

The Grand Master's address is a well prepared document, mostly devoted to business. In taking a retrospective view of Masonry in Iowa, he says:

"Twenty-five years ago, *four* weak Lodges, with a total membership of only one hundred and one, met and planted the shoot which has grown and flourished beyond their most sanguine expectation, and beneath whose wide-spread branches we to-day find pleasant and congenial homes. To-day the Grand Lodge of Iowa has grown into an association of two hundred and thirty-two Chartered Lodges, with an aggregate membership of over ten thousand. * * *

May it not be profitable for us, my brethren, to pause for a moment and consider whether our performance of the duties incumbent upon us, as Masons, has kept pace with our privileges? * * *

Is Masonry to us and in us a living, acting reality, or only a beautiful, visionary theory? and does its principles of friendship, morality and brotherly love inform and regulate our minds and actions? In other words, do we believe, appreciate and practice the sublime princi-

ples we profess, or are our high professions but the empty, meaningless chatterings of the parrot—learned by rote, more vain and wearisome than tinkling brass?

Masonry, to be other than a shame and reproach, must be a living, vital principle, pervading our character, and influencing our daily lives in all our intercourse with each other and with the world. * * *

I would therefore urge upon you, my brethren, 'in the most friendly manner,' the necessity of so living that you can feel at all times that you are in heart and soul 'worthy Masons,' remembering that no man can be a FREE-mason who is the bondman of vice or immorality."

The Grand Master granted, during the year, twenty-three Dispensations for the formation of new Lodges—most of which made a satisfactory showing of their doings.

The WORK in Iowa is taught in schools of instruction, held in different parts of the state, at convenient places of access for the Lodges, and has worked very successfully. These schools have been held by Custodians, or Lecturers, appointed by the Grand Master.

The Grand Master was called upon to make some twenty decisions upon questions of Masonic jurisprudence, most of which are well settled principles, and do not need referring to here. There are, however, among the number, a few which we notice for the benefit of the Craft; one decision, is, that "when an applicant for membership has been rejected, and charges immediately preferred against him, and he is expelled or suspended, that he is not entitled to a return of his dimitt, nor entitled to any other evidence of good standing."

Objections were raised to this decision, but we are inclined to believe the decision good law. If the brother was justly expelled or suspended, he is not entitled to any of the rights or privileges of Masonry, and if unjustly, his recourse is an appeal to the Grand Lodge.

In answer to another question, the Grand Master decides that "a Master can take his Charter to another village within the jurisdiction of his Lodge, and there open a Lodge for the purpose of burying a deceased brother."

Without criticising this decision, as we have not had time to digest the matter in our own mind, thoroughly, we suggest if it would not be the better way to open the Lodge at the regular place of meeting and call off for the purpose of proceeding to the place of the deceased brother to attend his funeral and burial? If a Lodge can be opened at a town or village other than that where the Lodge meets, for funeral purposes, why not for conferring the degrees, or for any other purpose?

A very correct decision is made, re-affirming the doctrine that a Lodge cannot, at a subsequent meeting, re-consider its vote granting a dimitt. The vote once taken dissolves the brother's connection with the Lodge, and he cannot be restored to membership except by petition

and ballot. The Secretary's certificate, called a *dimit*, is but the evidence of the fact of dismission.

He also decides that those who claim to be members of a Lodge, but have never signed the By-laws, have no right to take part in the trial of a brother. And further, that if they decline to avail themselves of the privilege, their names should be stricken from the roll of members, and they be considered as non affiliated Masons.

The report of the Committee on Foreign Correspondence was written by Bro. W. E. Miller, reviewing the proceedings of thirty-seven Grand Lodges.

The report of Grand Lodge of California for 1868 received notice, and Bro. Hill, Chairman of the Committee on Foreign Correspondence, taken to task for criticisms made upon the manner of doing things in Iowa. The proceedings of Nevada, for 1868, is noticed, and a long extract from the address of the Grand Master of Oregon, concerning profanity finds a worthy place in the report. Washington Territory, for 1868, is also mentioned.

The receipts of the Grand Lodge were \$7,083, and expenditure \$5,634. The work of the Craft is as follows: number of working Lodges 242; Initiations, 1,594; Passed, 1,413; Raised, 1,381; Admitted, 623. M.: W.: John W. Scott was elected Grand Master, and R.: W.: Theodore S. Parvin was re-elected Grand Secretary.

INDIANA.

The fifty-second Annual Communication of the Grand Lodge of Indiana was held at Indianapolis, commencing the 25th day of May, 1869. M.: W.: Martin H. Rice, Grand Master, presiding, and R.: W.: John M. Bramwell, Grand Secretary. There were present and entitled to seats, representatives from 350 Chartered Lodges, and 26 Lodges under Dispensation. The Grand Master in his address pays a feeling tribute to Past Grand Master Phillip Mason, and R.: W.: Andrew J. Holmes, Junior Grand Warden, both of which brethren had died since the last annual Communication. The Grand Master states that the correspondence of his office during the year amounted to 800 letters—certainly, the Grand Master was not very idle. Under a resolution of the Grand Lodge, the Grand Master appointed Bro. F. M. Blair, editor and publisher of the *Masonic Home Advocate*, to write and publish a history of the Craft in Indiana. This is a good move, and we recommend that something of the kind be done by the Grand Lodge of California. The Grand Master, also, shows that he appreciates the value of a Masonic publication devoted to the interests of the Craft, and urges the brethren to give their support to the *Masonic Advocate*, published in their midst. Another lesson California might profit by.

In closing the address, a beautiful tribute is paid to the spirit of Masonry, from which we quote the closing paragraph:

"We should be active with the busy hum of Masonic activity, and see that our Masonic Temple now so rapidly rising in this Western Country, may be beautiful to behold in its accumulating splendor, as it springs from chaos, without strife or contention, the residence of Shekinah glory, amid the songs of the morning stars, and the rejoicings of the faithful builders.

We should especially be governed by the power that is redeeming and saving the world; the power of love, love like our Father's love. for then shall we truly show all men that the Lodge is a home, a sweet retreat, a place where the family gather around the family altar, to hold sweet fellowship, and receive the needed counsel, and the needed help, to make the pathway of life the pathway of excellence and blessing; the pathway that opens beyond this earth,

"Into the Brotherhood of Heaven,
The Temple of our God above."

We find no questions of Masonic jurisprudence which would be of interest to quote. There are 380 Chartered Lodges, and 31 under Dispensation, with a membership of 21,205. Initiated during the year, 2,301; Passed, 2,183; Raised, 2,183; Affiliated, 721.

M.:W.: Martin H. Rice was re-elected Grand Master, and R.:W.: John M. Bramwell was re-elected Grand Secretary.

CANADA.

A special emergent Communication of the Grand Lodge of Canada was held at Montreal, commencing December 1st, 1869. M.:W.: Alex. A. Stevenson, Grand Master, presiding, and R.:W.: Thomas B. Harris Grand Secretary. The Grand Lodge was called together for the purpose of taking action upon the attempt made by certain Lodges to form a new Grand Lodge at Quebec. The Grand Master had previously suspended the originators of this seceding movement, and upon a full report of the matter being presented to the Grand Lodge, the following, as the gist of a series of resolutions, was adopted:

"That all Masonic communication with the brethren and Lodges acknowledging allegiance to the so-called "Grand Lodge of Quebec," be prohibited; and that all those who fail or neglect to comply with the provision of the previous resolution, by returning to their allegiance to the Grand Lodge of Canada, within a period of three months, be summoned to appear before the Grand Lodge at its next annual Communication, to show cause why they should not be expelled from the privileges of Freemasonry."

This seceding movement will receive no countenance from the Craft, and the sooner they disband their unlawful gathering the better for themselves and the Fraternity.

SODALITY OF MASONRY.

A GLANCE AT SECRET BROTHERHOOD.

BY PROFESSOR J. T. DOYEN.

An Address delivered before Oriental Lodge, No. 144, F. & A. M., San Francisco.

THE SECRET SOCIETY idea, is as old as the hieroglyphics of Egypt. Three thousand years ago, the priesthood whose temples adorn and sadden the deserts of the Nile, believed in the unity of Deity, while they appeared to the multitude as hierophants of an idolatry so degraded as to deify the cat. Awful and tremendous sanctions guarded that sanctuary; to have proclaimed its secrets, to have scoffed at the superstition of the ignorant populace, would have been destruction to a power founded on a caste, who loved power more than the dissemination of truth. That sacredly guarded secret society, possessed all the learning then in the world; with it they built up a system that to-day girdles the earth with a power that will last longer than those solid pyramids, which they designed to last for ever. That priesthood educated Moses. That hierarchy gave Greece the Elusinian mysteries, as well as polytheism that migrated to Rome and India. The Jewish priesthood was a caste not a society, but its great central dogma was the unity of Deity. The "Mysteries" of Greece or Rome were societies whose secret motive was the overturn of idolatry. The early Christian Fathers tell us that the Christian Church was a secret society. "What the Faithful know," *quod norunt fideles*, is the guarded expression occurring hundreds of times in patristic letters and sermons. The sign of the cross upon the forehead, breast and shoulders, was the secret signal by which the brotherhood made themselves known when surrounded by pagans. In denouncing secret societies too many professors of religion forget its origin, just as the majority of the Latin Church are unaware that the burning of candles during their services, first arose from the necessity of artificial light in the catacombs beneath Rome.

That the idea of secret association is one of the most ancient there can be no reason to doubt; but to argue from this to the actual existence of a society or fellowship, reaching from the present back to the dawn of time, is one of these captivating fancies that led the learned divine, Dr. Oliver, into the strangest absurdities; at the very time when that great critic, and judge, as it were in the high court of literature. Hallam pronounced "the curious subject of Freemasonry as being unfortunately only treated of by panegyrists or calumniators, both equally mendacious." This severe statement perfectly just when it was made, is now no longer true, and that vast fraternity whose members circle the globe, are far more attached to their institution for

the positive good it effects in aiding the unfortunate, the widow and the orphan, than from any veneration for its antiquity, or historic past. It has nevertheless both.

The civilization of ancient Rome is one of these landmarks of history that time can never rub out. Like a sun it irradiated the earth, and like it too it set, when a night gloom, long, disastrous and hopeless succeeded. Brute force was the lever of christendom then, and civilization only glimmered in the lonely cell of the monk. The "day of wrath" seemed indeed at hand, as sang the recluse poet, (those prophets of every age!) in these strains "*Dies iræ*" that even now in this iron age of materialism vibrate the trembling heart of earth's wayfarers. The year one thousand was to close man's probation here, then the books of doom were to be opened, and what God meant by the terrible enigma of creation was to be solved. Judgment was to be decreed; justice and mercy were to be meted out with tremendous majesty by HIM who was to come again as he had promised. All Europe was in alarm, and devotion instead of being an accident of life, became its serious business. In an agony of apprehension the people heard the knell of the last year that should be granted to mortals, and the very hour was at hand when earth should return to elements, and a consuming fire destroy for ever the human race. The hour struck—there was a reprieve! Mercy was to be shown, not justice, and mankind still permitted a further probation not strictly limited. A shout of joy rung throughout Europe that we can feebly understand in these days of subdued sentiment. Gratitude was to take the place of repentance and mortification. With all the earnest enthusiasm of Christendom, it was resolved to build temples to the Creator and Preserver of mankind that should rival that gorgeous sanctuary that Solomon built on Mount Moriah. They kept their word. That religious feeling that penetrated every heart from the monarch to the peasant, made the movement so popular, that the cathedrals of Europe, are far more the expression of natural, popular feeling, than they are of mere ecclesiastical enthusiasm. (Strange that this cathedral building movement culminated in the building of St. Peters, at Rome; that the collection of funds for the rising edifice gave rise to Luther's bold protest, which has influenced so greatly this latter half of the second thousand years!) On all sides immense preparations were made for the projected undertakings. In those days time was nothing, and peaceful labor a respite from the profitless broils of the feudal Barons. Within two centuries the noblest buildings ever consecrated by christian art began that expression of European faith, which has shown itself so gloriously in the embodiment of sacred architecture in England, France and Germany. This is not the place to linger over the magnificence, the splendor, the gorgeousness of the

cathedrals of Canterbury, York, Cologne, Strasburg or Milan. It is enough to say that genius of the highest order presided over architecture, that the most consummate skill guided the builder, and that these immense undertakings are undeniable evidences of perseverance, industry and talent on the part of those generations of artists who so nobly dedicated themselves to labors that have rendered them illustrious indeed, though the haughty annalist has not handed down their names in the company of cut throat sovereigns. To carry on these vast enterprises required large colonies of workmen, classified into several grades, to secure unanimity of action, while oral instruction was a necessity when, and where, the great body of the people were utterly unable to read or write. At the same time their instructors had to beware. A slight knowledge of chemistry and its wonders, sufficed to send a man to the stake as a dealer with the Devil. Even the arm of the church could scarcely shield Albertus Magnus and Friar Bacon from the fanatical ignorance of the superstitious. Hence arose the oldest guild in Europe, that of the Masons. Other guilds followed it, but they never possessed the prestige of a society under the guiding influence of the most gifted of artists and architects. A necessity of the times, the Mason's Lodges were at first completely isolated, and independent in themselves, being governed by rules and regulations peculiar to the various districts in which they were organized, and so they continued till the rage for ecclesiastical building had considerably cooled. At last, on Easter day, the twenty-sixth of April, fourteen hundred and fifty nine, the director of works on the Strasburg cathedral was elected presiding officer, or Grand Master as we should say, and an elaborate constitution drawn up, full of piety and business as was the fashion in those days. But cathedral building was on the wane, and ere long received such a shock from the tremendous onslaught of Luther, that the thirty years war of Germany completely extinguished an art inseparable from profound faith and lavish devotion. The Guild of Strasburg was finally interdicted by the imperial Diet, when that city fell into the hands of the French, and the operative Mason's Guilds ceased to exist on the whole continent of Europe; yet this was as late as seventeen hundred and seven.

(TO BE CONTINUED.)

BLASPHEMY. .

THE Great Light in Masonry—the Holy Bible, commands mankind *not to take the Name of the Lord their God in vain*. At the mention of that Holy Name Masons are taught to bow with reverent awe. But

that solemn lesson is often forgotten, to the great detriment of the moral status of the Fraternity.

Blasphemy, or profane swearing, is the use made of the tongue in speaking irreverently of God and sacred things. It includes criminality; for it is a contempt of God and his laws. It also includes degradation; for does not swearing and cursing lower an individual greatly in public estimation? Does it not lower him in his own estimation? Can a swearer think well of himself? Does he not look mean, and feel mean? What! the name of God in vain, thoughtlessly or blasphemously, and look, feel, and act like a man? Impossible!

There is no excuse for it: no sin has less temptation. Nay more, it is totally irrational: what greater proofs of ignorance than to use words of no import? And the habit, once formed, is almost indelible. "Can the Ethiopian change his skin, or the leopard his spots?" And the man given to profanity swears unconsciously—scarcely knows when he swears! Reprove him for swearing, and he will *swear* that he did *not* swear, so inveterate is the habit.

Then, again, it includes vulgarity. Will a gentleman swear? Lord Chesterfield, with all his infidel sentiments, abhorred swearing. A man, though he be destitute of the fear of God, if he have the least spark of true courtesy, will never be caught with an oath upon his lips.

Besides, it is wholly useless. What is more so? What is gained by it? Does it make a man respectable, or happy? Do we believe an assertion more readily when accompanied with a vile oath? Nay, the man who swears, actually seems to doubt his own veracity, as well he may. And who, in his senses, would not suspect him? There is an old adage which says, that "the man who lies will steal." Now, though there be profane swearers who would not steal, yet we are sure it is not the fear of God that prohibits them.

Instead of gain, all is lost to the swearer. Reputation is lost, character, veracity, and the esteem of good men; yea, he is despised in heart, even by his fellow-swearers. And is he not abhorred by God himself? Ah, little as the swearer may think it, while his mouth is filled with oaths, he is heaping up "wrath against the day of wrath," which is to come!

It is a lamentable fact, that there are Masons to be found, who continually blaspheme God's Holy Name. But when these Masons occupy high offices in the Order,—offices requiring them to use scripture language, and even prayers,—then, verily, we have reason to veil our faces in shame.

Brethren, "Because of *swearing* the land mourneth." It must not be tolerated in the Fraternity.

REV. J. GIERLOW.

FOOTSTEPS ON THE OTHER SIDE.

"And when he saw him, he passed by on the other side."—*Luke*, 10, 31.

How many weary pilgrims lie
And watching wait, and waiting sigh,
For steps that never wander nigh,
But pass upon the other side;
For steps that trampled heart and brain
And made their lives a lingering pain,
And passed and never came again—
Lost footsteps on the other side.

How many walk with bleeding feet,
Seeking the loved and lost to meet,
While the dear visions flit and fleet
And vanish on the other side;
While life's fresh love and youth's sweet trust
Those Eden-blooms in earthly dust,
Lie bruised and broken, stained and crushed
'Neath footsteps on the other side.

And so we watch, and watching sigh,
While youth and truth and hope go by,
While life and love and gladness die,
With footsteps on the other side;
And so we wait, with ear and eye,
For one dear echo floating by—
A grief, a woe, a wandering sigh—
A footstep on the other side.

Oh, heavy hearts, that ache and break!
Oh, heavy eyes, that droop and sleep!
Why must ye ever wake and weep
At footsteps on the other side?
Why must ye ever lie forlorn,
And ache and wake and weep so long
Because one footstep has gone wrong
And passed upon the other side?

BROTHER ROBERT BURNS.

WE know that anything relating to the sweet poet of old Scotia will be read with interest—especially at this time, just after the one hundred and eleventh anniversary of his birth. Robert Burns was born on the 25th of January, 1759, in a clay-built cottage, about two miles south of the town of Ayr, and in the immediate vicinity of the Kirk of Alloway, and the "Auld Brig o' Doon."

The following is from the pen of our Bro., Rev. Dr. Tyng, of N. Y. city, descriptive of his visit to the town of the famous poet.

Dr. Tyng says: The whole interest of Ayr, to a stranger, is in its connection with Robert Burns; but this is not small. It has made the town quite a place of pilgrimage. For though there is much in him-

self and his poetry which every Christian must severely condemn, yet there is a tenderness and pathos about him which have always made him, as a poet, a favorite with me. He has given a character to this little town, which makes a stranger at home in it as soon as he arrives. It is a beautiful place in its position, just at the mouth of a gentle river, which empties itself into the sea. There are the "twa briggs," side by side, so marked, and so peculiar in their contrast—the one so ancient and the other so comparatively modern—I could not but stop as I entered the place, to notice this first striking feature of Burns' town, as he describes them—

"Auld Brigg appeared of ancient Pictish race,
The very wrinkles Gothic in his face :
He seemed, as he wi' time had warstled long,
Yet teughly doure he bade an unco bang.
New Brigg was buskit in a braw new coat,
That he at London frae one Adams got :
In's hand, five taper staves, as smooth's a bead,
Wi' virls and whirlygigums at the head."

How characteristic all Burns' descriptions are, it needs but a visit to the place to notice. I walked out afterwards to see the peculiar spots connected with the poet's history, making a stroll of some six miles. Everything on the road speaks of him, and each aged dwelling has some connection with his history or songs. I went to his humble cot, the room in which he was born. The barn, and stable, and cottage are all under one continued thatch. The former remains precisely as it was when it sheltered and fed the "auld mare Maggie." The cot contains but two rooms, called by the Scotch, "a but and a ben." But these have been improved by other occupants since his time. The old lady who lives there has been the inhabitant for forty years, and can give a full account of all the history of Burns. A little beyond the cottage, on the high bank of "Doon Water," stands the "auld kirk of Alloway." It is roofless, and a large tree is growing in the centre. The old bell still hangs in its place. The first gravestone within the gate is of "William Burns, farmer of Lochlea," the father of the poet. There are many others around ; one of the two last children baptized in the kirk some eighty years since. It was affecting, and yet amusing to me, to walk around the yard. An old Scotchman, of the most ordinary appearance, joined me, and began to recite "Tam o'Shanter" with the greatest earnestness. An old woman came up, who said she remembered the kirk for more than sixty years, and had never seen a roof on it. It was curious to see how Burns had described every object around us so familiarly as he has in the fable of Tam o'Shanter. I stood at the west door of the kirk, listening to the eager old man as he shouted out Tam's course from Ayr :

"Through the wins and by the cairn,
Where hunters and the murdered bairn,
And near the thorn aboon the well,
Where Mungo's mither hanged hersel,
Before him Doon pours all its floods ;"

and the whole scene was displayed before me. Then I turned to the kirk, as he still went on, and there was the

"Winnock bunker in the east,
Where sat auld Nick, in shape o'beast."

These points were all daily familiar to the eye of Burns, as he framed his tale around them with so much ingenuity. I walked down the hill to the "Auld Brig o'Doon," the keystone of which was Tam's deliverance. There has been a new bridge built over the river, of a much more modern construction ; but, with unusual good taste, they have left the old one still standing by its side, not used, however, but almost covered over with shrubs and grass. The spot is uncommonly beautiful. I could understand Burns' delight in the "banks and braes of bonny Doon." I never saw a more beautiful stream : its gentle current ripples transparently over the stones ; its banks are covered with flowering bushes and trees. On the butment of the bridge grows an old thorn, from its position probably the very "flowering thorn" of the song. After I had stood a while on the bridge, looking up the stream, with Alloway Mill before me, where Burns was at school, and where, as the old woman at the house told me, his old dog was last seen after they had left the neighbourhood, I walked up to look at the costly, but incongruous monument, which some of his admirers have erected upon the rivers' bank. This did not interest me much ; but in it there is preserved the little Bible which he gave to his Highland Mary, an affecting and interesting monument in itself. I have but little endowment of imagination ; but it was inspiring to me to stand among those simple scenes, and call to mind the tender and beautiful genius that has been cradled here, to adorn and honor Scotland in generations after he himself had departed. * * * *

The morning after my visit to Ayr I left Kilmarnock for Carlisle. The day opened with a heavy rain, which was manifestly for the whole day ; but I had no other alternative than to take the top of the coach, for a distance of nearly one hundred miles, or to stay there for twenty-four hours in a country inn, with no assurance that the next day or the next ten days would not be precisely like it. Accordingly I determined to encounter the storm. * * * *

My ride from Kilmarnock was through many of the scenes which were connected with the name and history of Burns. We passed the Mossgiel Farm, where the family removed after his father's death, and where he finished his farming life in poverty and ruin. The towns of

Mauchline and Tarbolton, both of which he has made familiar to us, were within view. But most of all attractive to my eyes was the beautiful Ballochmyle Water, over and along the bank of which we passed, and the Castle of Montgomery, where, upon the bank of Ballochmyle, he parted with his Highland Mary. Those sweet lines of his to "Mary in Heaven" occurred to mind as we passed along:—

"Ayr, gurgling, kissed his pebbled shore,
O'erhung with wild woods, thick'ning, green;
The fragrant birch, the hawthorn hoar,
Twined beauteous round the raptured scene.
Still o're these scenes my memory wakes,
And fondly broods with miser's care;
Time but th' impression deeper makes
As streams their channels deeper wear.
My Mary, dear departed shade!
Where is thy blissful place of rest?
Seest thou thy lover lowly laid?
Hearest thou the groans that rend his breast?"

We stopped at Dumfries to dine. Here is the Poet's grave; and this was the last scene of his life. The successive objects, as the intelligent coachman pointed them out to me, awakened new interest in the recollections which they brought to mind, and gave them a new power of impression.

REV. SIDNEY SMITH ON LIGHT.

THE following period, while calling forth splendid eulogiums from classic minds, will interest the "Sons of Light."

"The author of the book of Ecclesiastes has told us "that light is sweet, that it is a pleasant thing for the eye to behold the sun." The sense of sight is indeed the highest bodily privilege, the purest physical pleasure, which man has derived from the Creator. To see that wandering fire, after he has finished his journey through the nations, coming back to his eastern heavens, the mountains painted with light, the floating splendor of the sea, the earth waking from deep slumber, the day flowing down the sides of the hills, till it reaches the secret valleys, the little insect recalled to life, the bird trying her wings, man going forth to his labor—each created being moving, thinking, acting, contriving, according to the scheme and compass of its nature, by force, by cunning, by reason, by necessity. Is it possible to joy in this animated scene, and feel no pity for the sons of darkness? for the eyes that will never see light? for the poor clouded in everlasting gloom? If you ask me why they are miserable and dejected? I turn you to the plentiful valleys; to the fields now bringing forth their increase; to the freshness and the flowers of the earth; to the endless variety of its

colors ; to the grace, the symmetry, the shape of all it cherishes and all it bears ; these you have forgotten, because you have always enjoyed them ; but these are the means by which God Almighty makes man what he is—cheerful, lively, erect, full of enterprise, mutable, glancing from heaven to earth, prone to labor and to act. Why was not the earth left without form and void ? Why was not darkness suffered to remain on the face of the deep ? Why did God place light in the firmament, for days, for seasons, for signs, and for years ? That He might make man the happiest of created beings ; that He might give to this his favorite creation a wide scope, a more permanent duration, a richer diversity of joy. This is the reason why the blind are miserable and dejected—because their soul is mutilated, and dismembered of its best sense—because they are a laughter and a ruin, and the boys of the streets mock at their stumbling feet."

THE LETTER G.

BY BRO. CAMMACK.

THERE is a symbol [the letter G] upon which I might expatiate, if time would permit, until the rising of the sun. What ideas does that symbol convey to your mind ? Did you ever examine to see what it is that it represents ? How came it to be originated ? How came it to be placed there, within the Masonic temple ? What does it teach me ? That was the first inquiry which I made when I was progressing. I could not rest until I knew why these symbols came to be connected with Masonry. I wanted to know the meaning, the intent. I patiently labored, and found it to be this : It first alludes to geometry. Now, geometry is a science that takes the most acute minds to master ; but what has geometry to do with Masonry ? Why, it teaches us that there must be an author of mind ; there must be one grand intellect, so capacious that he can plan, and be the author of all intelligence. But I wanted to go further, and I found that Masonry carried me back to Pythagoras, who was one of the most ancient philosophers, and one of the most learned men that ever lived. He was a great ornament to the Masonic Order, and traveled exclusively in search of knowledge. He is said to have originated the forty-seventh problem of Euclid. In the course of his travels he was in Egypt ; and I have no doubt that most of you, if not all, have read in your school books about the country of the Nile. It is a flat and level country, somewhat similar to the prairies out in the West. It is a land that is periodically or annually overflowed by the water ; the entire country is submerged, and such is the quantity of sediment that is deposited by the annual over-

flow of the Nile, that it obliterates every mark, every vestige of what we may call the ancient landmarks. Now, the genius of Pythagoras came into play. He was a great geometrician, and he built upon that level country what is called a Nilometer—a tower, rising above the highest floods that were ever known. Upon the top of that was a segment of a circle, extending to 180 degrees. On this he marked, at different stages of the water, how high the water rose; and if ever you go to a lock-gate in a canal, you will see figures, 3, 4, 5, 6, 7, 8, 9, 10; and if you see a vessel, you will, in all probability, see these numbers upon the bow, showing how many feet of water she draws. So by this Nilometer he could tell the height of the water annually, and by the segment of the circle on the top he could extend the radii over that country, and place every man who was in possession of fifty or of five hundred acres of land in the precise spot where he was before. Now, you may perhaps think that geometry could not do that; but if you will only take the key of knowledge in your hand and study that, you will find that every symbol—everything connected with the Masonic chart—will teach you an important lesson and an important duty. Masonry teaches your duty to your neighbor. That is a great and important duty; and if we paid more attention to it in the Masonic Order, it would be the brightest gem within it. Oh! that every Mason were a true-spoken man; that every Mason were an upright man; that every Mason were an honest man! Why is it that so little regard is paid to the solemn obligations which you have taken at the altar of Masonry? In spite of them, we see that there are men to be found, who, in order to keep up appearances, will borrow money and get into debt to their fellow-Masons, and defraud them, regardless of their obligations. If you take such an oath before a judicial tribunal, and break it, you are branded as a perjurer! How much more when you take it before the altar of Masonry, where we come unsolicited and unsought, and, we solemnly declare, uninfluenced by any mercenary motive. You may say, I do not do any worse than others; but every man is responsible for his own acts, and not for those of his neighbor. There is another duty which you owe to your neighbor. You remember that in the Entered Apprentice's Degree you were asked for something. * * * What was the duty there inculcated upon you? That if you ever see an object of distress, you are to remember the condition you were then in.

These, my brethren, are some of the teachings of the gavel; and in the performance of these duties the sound of the gavel never ceases. A man, in reflecting and meditating upon his own conduct, will find enough to do to square his own actions, so that he may meet the approval and reward of the Chief Architect. Knowing this, you are instructed in Masonry that every ashlar, after being made perfect, was

placed in that temple erected by Solomon to the living God ; and they were so fitted together that the building appeared as one compact and uniform whole. But every defective one was rejected—thereby implying that unless the gavel has knocked off the superfluities of your passions and the rough edges of your character, thus fitting you to be moral men and perfect ashlar, you need never dream of passing the Great Architect's square. Everything is perfect there. Everything is harmony there. Everything is love there, in that Masonic home to which all Masons hope to arrive who are found worthy. It will be a joyful meeting. We have labored and toiled here below ; but when our span of existence has come to an end, and we are bidding adieu to time and time's objects forever, there is a temple above where the upright Mason, the true Christian Mason, the Mason who takes that light for his guide, the Mason who studies the works of God with reverence, will meet and receive the reward of their labors.

There is another most expressive symbol—the pot of incense—emblematic of the heart rising in thankfulness to God for all His mercies bestowed, for the blessings we daily receive from His hand, for the anticipations of that better world, and the life that shall never end.

THE EARL OF ZETLAND.

THE announcement that the Most Worshipful Grand Master of England intends to retire from the high office he now fills in the Craft is one which, though not unexpected, will excite the most sincere sentiments of regret throughout the vast Masonic jurisdiction over which he has presided for so many years. We simply echo the feelings of every English Mason when we say that Lord Zetland has endeared himself to all our hearts, not only by his unswerving devotion to the high and holy principles of Freemasonry, but by the courtesy, the urbanity, and the dignity with which he has performed his duties as Grand Master of England. The post that his lordship occupies is one of the most lofty and honorable positions to which a man can aspire during his earthly career. We would rather be the ruler of a glorious fraternity of good and true men, than the monarch of many a European realm. We would rather reign as the Earl of Zetland has reigned in the "hearts and affections" of his brother Masons, than exercise the command over their "lives and fortunes." We would rather have the epitaph placed over our tomb that we have served our fellow-men, and advanced the interests of truth and virtue, than to have recorded there those titles of majesty and dominion which sit so sadly on the cold

brow of death. Give us the affectionate remembrance of those whom we loved and cherished, give us a name like that of Bro. Thomas Dundas, a Nobleman in every sense of the word, a Mason in every signification of the name, a Man in the most exalted acceptation of the term. It is true that we have a right to expect in the Grand Master of the Mother Grand Lodge of the world, a knight like Bayard *sans reproche*: it is true that we rely implicitly on the honor, the integrity, and the zeal of the Brother who rules the Freemasons of England; and it is equally true that in our present Grand Master we have had one to whom we could point with pride, one whose consistency as a gentleman and a Freemason has never been questioned, and who will hand the sceptre of his office to his successor untarnished by a single stain.

The Earl of Zetland comes of a good Masonic stock. His grandfather, the first Lord Dundas, was Deputy Grand Master under the Duke of Sussex in 1813, and his father, the first Earl of Zetland, afterwards filled the same post, and died in 1839, Pro. Grand Master of England. Our Most Worshipful Brother was born on the 5th of February, 1795, and is consequently in his seventy-fifth year. His Masonic career dates from the 18th of June, 1830, when, as the Hon. Thomas Dundas, he was initiated in the Prince of Wales Lodge, No. 259, in which Lodge he eventually occupied the chair of Worshipful Master. On the sixth of March, 1844, his lordship was elected Most Worshipful Grand Master, and was installed as such on the 24th of April following.

In Royal Arch Masonry, Lord Zetland's career has been equally brilliant; he was exalted on the first of June, 1832, in the Prince of Wales Chapter, No. 259, and duly served in each of the principal chairs.

It remains to trace the progress of English Freemasonry under his benign sway. From seven hundred and sixteen lodges at the time of Lord Zetland's installation as Grand Master, we have increased to nearly thirteen hundred! From an estimated membership of 27,000, we have increased in membership, in England alone, to eighty-four thousand five hundred, and the increase in our Foreign and Colonial Lodges is far greater in proportion. The immense Masonic constellation that now shines in the far Pacific seas, has risen in light and beauty during the period of our present Grand Master's rule. Remote and almost mythical corners of the globe have received the benefits of Freemasonry under his auspices. From Japan to Gibraltar, from the Gold Coast to the Himalayan Mountains, through the ancient empire of Cathay, and the bleak regions of Newfoundland the blessings of our Friendly Craft have been spread through the fostering care of the Earl of Zetland. This is a result of which any man might be justly proud, and like his great predecessor, Sir Christopher Wren, positively will

be able to say of our noble chief, "If you seek his monument, look around." The universe of civilization will bear his name, and the hearts of men will hymn his praises. It is therefore with pain that we shall witness the retirement of one who has for such a lengthened period filled the foremost place in the regard of his brethren; we shall miss the stately presence, and the suave dignity, which so fitly represented the innate ability of the Masonic Institution.

In this brief notice, we shall say not one word of the future—it is all too feeble a tribute to a loved and venerable name—but as the accepted organ of the great English Craft, as the voice of many thousands of the household of faith, we tender to the Most Worshipful Grand Master, our unfeigned gratitude for his life-long devotion to the interests of the Order; for his recognition and support of those principles which are dear to the hearts of all Masons; and we cordially wish him, on his retirement from the active duties of Freemasonry, that repose and happiness which are ever the accompaniment of a conscience void of offence to all mankind.—*London Freemason.*

SEPULCHRE OF SOLOMON.

THE first object that meets the eye of a traveler approaching Jerusalem from the southward, is a lofty minaret rising from the midst of the group of irregular buildings on the southern brow of Mount Zion, known as Neby Daud.

The principal building of this group, is the Cænaculum which stands immediately over the vault, said to be the sepulchre of Solomon, King of Israel, and of David his father.

The Cænaculum and the adjoining buildings were formerly a Franciscan Convent, and the Order had its chief seat there from 1313 to 1561, at which date they were finally expelled under the following circumstances, which furnish a remarkable instance of religious intolerance, and of its well merited punishment.

A Constantinople Jew of great wealth and influence, whilst visiting Jerusalem, begged permission of the Latin superior, to pray at the tomb of David, but his request was insolently refused. The Jew said he would be revenged, and on returning to Constantinople, rebuked the Vizier, for allowing the tomb of one of the great Prophets of Islam to remain in the hands of infidels.

This reproof assisted by large bribes gave the Jew his revenge, for the Franciscans were expelled from their convent, and the place has ever since been held by the Moslems. Their mosque in the lower story

of the Cænaculum is the most jealously guarded of any of the sacred places in or around Jerusalem, and very few Europeans have been able to gain access to it. Sir Moses Montefiore and his party were admitted to the mosque in 1839, and saw the cenotaph through a trellised doorway; but were not permitted to enter the room in which it stands. A few years ago a Miss Barclay, having disguised herself as a Turkish lady, was enabled by the kind assistance of a Mahometan lady friend to penetrate to the sacred chamber. She says, "the room is insignificant in dimensions, but is furnished very gorgeously. The tomb is apparently an immense sarcophagus of rough stone, and is covered by green satin tapestry richly embroidered with gold. To this a piece of black velvet is attached with a few inscriptions from the Koran, embroidered also in gold. A satin canopy of red, blue, green, and yellow stripes hangs over the tomb; and another piece of black velvet tapestry, embroidered in silver, covers a door in one end of the room, which, they said, leads to a cave underneath. Two tall silver candlesticks stand before the door, and a little lamp in the window near it, which is kept constantly burning."—*Extract from Dr. Barclay's City of the Great King.*

The satin covered monument described by Miss Barclay is merely a cenotaph, the real tombs are in the cave below, the Royal Sepulchres being doubtless hewn in the rock, like all the tombs of great men of that age.

It is related that when the Cænaculum was being repaired during the 12th century, some workmen were employed to quarry stones from the foundations of the original wall of Zion. Two of these men found a cave whose mouth had been covered by a stone. They entered this cave in search of treasure and proceeded till they discovered a large hall, supported by marble columns, encrusted with gold and silver. In this hall on their left was a sort of table, with a scepter and a crown of gold lying thereon. This was the tomb of Solomon, and on the right, in a similar state, was the tomb of David, and in a like manner the tombs of the Kings of Judah. Seeing some large coffers, the two laborers were about to enter the hall, when a blast of wind like a hurricane threw them to the ground, and there they remained insensible till the evening, when they heard a voice commanding them to quit the place.

They immediately rushed forth, and told their strange tale to the priest who had hired them. A learned Rabi, who was sent for, asserted that this was indeed the tomb of the great King of Israel, whereupon the cave was walled up, so as to hide it effectually.

Like many other equally extravagant legends, this is probably founded on a narrow basis of truth, though subsequently improved on by the lively imaginations of those by whom it has been handed down to posterity.

It has of course been disputed that this is really the sepulchre of the Kings of Judah, yet it is a fact that now, for nearly five centuries, Jew, Christian and Moslem are alike agreed in regarding the cave under the Cænaculum, as the spot where lie the ashes of Solomon, King of Israel, of David his father, and of the Kings of Judah their successors.

The time may come, when the mosque and cave will be thrown open, and all doubts set at rest; while the brethren who may then fortunately be in the Holy Land will be able to make a pleasant pilgrimage to the last resting place of our Grand Master, King Solomon—*Freemason's Magazine*.

“BY THEIR FRUITS YE SHALL KNOW THEM.”

BY REV. DR. GIGER.

“A GOOD tree bringeth forth good fruit, and a corrupt tree evil fruit.” Now, what have been the fruits of Masonry? Have they not been good? Have not Masons been ever loyal to the principles of civil and religious and constitutional liberty? Have they not, with others, freely sacrificed their treasures and blood in their maintenance? Have not many of them been among the most consistent professors of Christianity in various religious denominations of our own and other lands? Have they not manifested a charitable disposition? Has not Masonry refined the feelings, improved the manners and elevated the moral conduct of men, and smoothed the asperities of life? Has it not imparted comforts and diffused substantial blessings, by supplying the wants of the needy, relieving the sufferings of the distressed and cheering the hearts of the desolate and lonely? Are not such good fruits, and do they not authorize and compel the inference that the tree is also good? If, therefore, we have any respect for the divine teachings of our Lord, any regard for His infallible logic, we must conclude that the Masonic Order is morally good, because its fruits are good. If it be a bad institution, it must have shown it. But is it evil to visit the sick? Is it immoral to comfort the disconsolate? Is it bad to relieve the poor and distressed? Is it disgraceful to become the guardian and educator of orphan children? If these are bad fruits, then we admit that the institution is bad. If they are virtuous and good, then we claim that the tree which produces them must be good, and that the benign influence of Masonry approximates the practical operation of our holy religion, “for pure religion and undefiled before God is this: to visit the widow and fatherless in affliction, and to keep yourself unspeckled from the world.”

ANECDOTES AND SAYINGS OF MASONS.

HOW GENERAL JACKSON KEPT SUNDAY.—General Jackson went down to New Orleans upon an occasion, and met, of course, with an enthusiastic reception from his old friends and comrades in arms. The latter appointed a committee to make arrangements for a visit to the "battle ground," about seven miles below the city. Without consulting the General, or thinking particularly about the day of the week, they appointed Sunday as the time for the visit. The day came, clear and beautiful. After breakfast they notified him that every thing was in readiness for the contemplated visit to the scene of his conflict, his triumph, and his glory. He informed the gentleman who had notified him, and in a very quiet way, that, as it was Sunday, he wished to attend church instead of visiting the battle ground that day. As all the arrangements had been made for that day, every thing ready, they concluded to wait upon the General in a body and tell him of the circumstances, and hint that it would look strange and sound odd, if not Puritanic, for him to refuse compliance with their wishes. This was done. The General listened to what they had to say, and then, turning his keen black eyes upon them, which sparkled again with a little of their old fire, he replied, with quiet dignity "Gentlemen, this is Sunday, and I have already informed you that I am going to church." The committee subsided, rather pleased than otherwise with the response of the hero. "What fools we were," some one said, as the committee retired, "to try to change the determination of Old Hickory after he had once made up his mind."

JOHN JACOB ASTOR.—"Do you ever trust, Mr. Astor?" inquired Mr. K.

"I do not credit strangers, sir, unless they furnish satisfactory city reference," was the reply.

"Then," quoth Mr. K., "the skins I have selected must suffice this time;" and, paying for the same departed.

On the afternoon of the same day, just before the sailing of the New Bedford packet, the young trader returned for his lot of furs. Throwing the whole pack of furs upon his back he left the store, but had not proceeded a dozen yards from the store when Mr. A. called his name, bidding him come back.

"Sir," said Mr. A., "you can have credit for any amount of goods you require, provided they are to be found in my store."

"But—" stammered Mr. K., "but, my dear sir, I can give you no city reference—I'm a stranger here."

"I ask no further recommendation," responded the rich merchant, "than that already furnished by yourself. The man that is not above his business need never be afraid to apply to John Jacob Astor for assistance."

Thus commenced a trade between two merchants, which was continued to the mutual satisfaction and advantage of both for a long term of years. Mr. K. is now one of the most eminent capitalists in New Bedford.

THE PRIVATE VIRTUES.

BY BRO. DRUMMOND OF MAINE.

THE ancient charges and regulations of the Order declare that whoever would be a Mason should know how to practice all the private virtues. He should avoid all means of intemperance or excess which might obstruct his performance of the laudable duties of the Order, or lead him into crimes which would reflect dishonor on the Fraternity. He is to be industrious in his profession and true to the master whom he serves. He is to labor justly, and eat no man's bread for nought, but to pay truly for his meat and drink. He is to seek and acquire as far as possible the virtues of patience, meekness, self-denial, forbearance and the like, which give him command over himself and enables him to govern his family with affection, dignity and prudence, at the same time checking every disposition injurious to the world, and promoting that love and harmony which brethren of the same household owe to each other. Masons should be good husbands, good parents, good sons, good neighbors and good citizens—not staying too long from home, avoiding all excesses, injurious to themselves or families, and wise as to all affairs both of their own household and the Lodge.

It is further necessary that all who would be true Masons should abstain from malice, slander and evil speaking; from all unmannerly, scornful, provoking, reproachful or ungodly language, keeping always a tongue of good report; and that he should know how to obey those who are set in authority over him, on account of their superior qualifications as Masons, however inferior they may be in worldly rank and station. For although Masonry divests no man of his temporal honors or titles, but on the contrary highly respects them, yet in the Lodge pre-eminence of virtue and knowledge in the art is considered as the true foundation of all nobility, rule and government.

THE LAST MORSEL—A MASON'S WIDOW.

ALL that remained of the last loaf of bread which Widow M—— could call her own, was upon the table. Where the next morsel of food was to come from was a question to which the widow herself could not give a ready response. Three little children looked up with love and trust into her face and called her "mother." For six months she had provided as best she could, for their many necessities, with her own feeble hands; but health and strength failed—a severe pain in her chest preventing her from working so hard. Added to this, but little sewing was to be obtained, and for that little the remuneration was scanty—a pittance. What were she and her three fatherless little ones to do?

It was a bright day. The gladness of nature was a mockery to her heart. She placed her children around the board, and leaving her humble abode, she hied herself to Greenwood.

Tears streamed down her pallid cheeks as she trod the well-known track to her husband's last resting-place. The widow started when she caught sight of a white slab, newly erected at the head of her lost companion's grave. It was an honor she had long yearned to pay his memory, but she lacked the means. Who had fulfilled her wishes so exactly? She pressed forward and read:

Sacred to the memory
of
S—— M——,
Who died greatly Beloved by
All who Knew Him,
In the Thirty-third year of
His age.

Near the top was carved a Masonic emblem. This was the only solution to the mystery. The woman knelt upon the sod, and blessed the widow's God for this token of his mercy. "Surely," she thought, and murmured half aloud "those who have been so mindful of the mouldering ashes of the dead will not be entirely unmindful of the welfare of the living."

A strong confidence was born in her heart. She arose and retraced her steps.

"Mamma," said one of the little ones tottering toward her as she approached the door, "a man came here just now, and left a whole basketful of nice things, which he says was sent to us, but he would not say who sent them. There are meat, and bread, and tea, and

sugar, and I don't know what all! Haven't we got kind friends, mamma? Now you won't look sad any more."

Sure enough, the woman found her pressing necessities relieved, and supplies were sent her from time to time, and continued for a long time to be sent.

Who were her self-constituted guardians? It is unnecessary for us to name them, but we vouch for the truth of the story from personal knowledge.—*N. Y. Democrat.*

IN MEMORIAM.

THE undersigned Committee of Forbestown Lodge, No. 50, F. & A. M., appointed to draft resolutions expressive of the feelings of the Lodge, on the decease of Bro. Horace T. Persons, submit the following:

Whereas, The inscrutable decree of an all wise Providence has removed by death from his sphere of usefulness here below our beloved Bro. Horace T. Persons, a member of this Lodge, therefore

Resolved, That in the decease of Bro. Persons, this Lodge and the Fraternity have lost a devoted Mason, and the community and medical profession a valuable and useful member.

Resolved, That we offer the afflicted family our heartfelt sympathies in this their hour of trouble, and commend them to the care of HIM who doeth all things well.

Resolved, That the usual badge of mourning be worn for thirty days.

Resolved, That a copy of these resolutions under seal be presented to his family, and also a copy sent to the MASONIC MIRROR, for publication.

N. D. PLUM, D. W. C. GASKILL, N. S. WILLIAMS, Committee.

Adopted January 29th, 1870.

ALEXANDER H. ELLIS, Sec.

IN MEMORIAM.

RESOLUTIONS ON THE DEATH OF MRS. HOLZINGER.

To the Worshipful Master, Wardens and Brethren of Natoma Lodge, No. 64, F. & A. M.

YOUR Committe appointed to draft a series of resolutions expressive of the sentiments and feelings of the members of this Lodge on the sudden and sad calamity which has befallen our deeply afflicted Bro.

Holzinger in the loss of his dearly beloved wife, ask respectfully to submit the following:

Whereas, It hath pleased an all wise Providence to remove from Earth to Heaven our amiable sister, the kind and gentle mother, the partner of his joys, and sharer of his sorrows, therefore

Resolved, That we tender to the heart-stricken and disconsolate husband and children, the bereaved relatives and mourning friends, our tenderest sympathies in this sad hour, and our prayers that He who binds up and heals the wounded heart will sanctify this great affliction to them.

Resolved, That we will always cherish the memory of her many virtues, her gentleness and devotion to her husband and children, as well as all with whom she met in the daily walks of life.

Resolved, That an attested copy of the foregoing resolutions be given to Bro. Holzinger, and for publication in the MASONIC MIRROR.

B. C. QUIGLEY, J. W. STAMPER, EDWARD CHRISTY, Committee.

B. C. QUIGLEY, Secretary, *pro tem*.

Folsom, January 26th, 1870.

DEATH OF BRO. GEORGE D. PRENTICE.

ONE of the brightest intellects, sweetest poets, and sharpest wits of the century, George D. Prentice, the well known editor of the *Louisville Journal*, died at Louisville, Ky., on Saturday, the 22d day of December, aged 68 years. He was born at Preston, Connecticut, December 18th, 1802. He graduated at Brown University, Providence, R. I., in 1832, and afterwards studied law, but never entered upon its practice. From the year 1831 until the time of his death, he had been connected with the *Louisville Journal*, which, under his control, became one of the leading newspapers of the United States. As a writer, he was bold, fearless, and energetic. As a wit he was unsurpassed. As a poet he will be remembered when marble monuments shall have crumbled to dust. The poem—"Written at my Mother's Grave," will be read with moistened eye and swelling heart, long ages to come. We might enumerate many of his productions of no less merit, but want of space forbids. Whatever were his faults, they are buried with him, and the tomb of forgetfulness shall shut them in oblivion—while the good will be remembered for ever. He was buried in Cave Hill Cemetery with Masonic honors, to await the call of the Grand Master of the Universe, and be judged by the righteous judgment of Him whose justice is tempered with mercy.

IN MEMORIAM.

AT Lewiston, on Sunday, the 14th day of November, 1869, Dr. Robert Newell, member of Champoege Lodge, No. 27, F. & A. M., Butteville, Oregon, departed this life, aged 63 years. He was born at Zanesville, Ohio, in 1807, and was one of the last of the early pioneers who crossed the Rocky Mountains in 1835, and for a few years lived at the Lapwai. He settled at Champoege, Marion county, Oregon, in 1838, and was one of the members of the first Legislature of Oregon, called together under the Provisional Government. No one's name is more familiar to the people of Oregon than that of Dr. Newell. He was a member of the Legislature of Oregon in 1860, and was appointed Indian Agent for the Nez Perce Indians in 1868, over whom he has for thirty years exercised great influence. At a regular meeting of Champoege Lodge, held Dec. 18th, 1869, the following report was received and adopted, in memory of the deceased worthy brother.

The undersigned Committee, appointed by Champoege Lodge, No. 27, F. & A. M., to present resolutions in regard to the death of our late brother, Dr. Robert Newell, submit the following :

Resolved, That we learn, with sorrow, the death of our worthy Bro. Robert Newell.

Resolved, That in the decease of Brother Newell, this Lodge has lost an active, zealous Mason, one who commanded the respect and esteem of the Fraternity, and his loss is deeply felt by this Lodge of which he was an honorable member.

Resolved, That in his decease we recognize the fact that our late worthy brother has truly joined in that great solemn procession, which is ever moving to the silent realms of shade, where each, no longer a representative, acts for himself the solemn tragedy which closes the drama of life.

Resolved, That we drape our Lodge-room in mourning for one year in honor of the memory of our deceased worthy brother.

JOHN W. GRIM, A. P. CHENERY, JOHN D. CRAWFORD, F. C. MATHIEW, Committee.

Adopted December 18th, 1869.

JOHN D. CRAWFORD, Secretary.

MASONIC RESPECT FOR THE DEAD is clasped and riveted round the hearts of the craftsmen by the great crowning doctrine of their mysteries—a bodily resurrection. Freemasonry proclaims the sanctity of the body committed to the earth, and extends that equality which levels all earthly distinctions—a common title of immortality.

TO MASTERS OF LODGES.

WE ask as a special favor of Masters of Lodges, that they will call the attention of the brethren of their respective Lodges to the MASONIC MIRROR, and request that they subscribe for the same, and use their influence to procure others to subscribe. It takes a great many subscribers at the low price we furnish the MIRROR to even pay expenses, to say nothing of our own time and personal expenses. We ask of the brethren of the Pacific Coast, and of the Golden State especially, to help us build up the MIRROR! Help us make it a magazine of which you will all feel proud. Masters of Lodges can do much for the success of the MIRROR by calling the attention of the brethren to the subject at each meeting.

To the Secretaries of Lodges we look for material help. Some have done nobly—better than we even expected. All could do just as well by devoting a very little exertion and interest to the cause. We believe the brethren *will*, if from no other motive than pride of their Order, give us their support. We offer inducements for Clubs. To Clubs of Ten or more we furnish the MIRROR for \$2 00 per copy per year. This Club system is open to any and all. After forwarding us a Club of Ten or more subscribers, additions of one or more names can be made at any time at the same rates. We *ought* to have a circulation of at least 8,000 on this coast. If all the Lodges on the coast would take the same interest in the success of the enterprise that some of the Lodges *have* done, we would have no trouble in getting that number. Again, brethren, we urge you to assist in circulating the MIRROR.

A FRIENDLY HINT.—When I see a young Mason, the nature of whose business imperiously demands all his attention, loitering about public houses, spending his time and money, and what is of much, if not more consequence, loosing his respectable standing in society, then I say to myself, if he does not “tack ship he will be on a lee shore, and consequently among the breakers.”—*National Freemason*.

FULL MOONS FOR 1870.

JANUARY,	Monday 17th.	JULY,	Tuesday 12th.
FEBRUARY,	Tuesday 15th.	AUGUST,	Thursday 11th
MARCH,	Tuesday 17th.	SEPTEMBER,	Friday 9th.
APRIL,	Friday 15th.	OCTOBER,	Sunday 9th.
MAY,	Sunday 14th.	NOVEMBER,	Monday 7th.
JUNE,	Monday 13th.	DECEMBER,	Thursday 7th.

SHORT NOTICES AND PARAGRAPHS.

NOTICES OF THE PRESS.—Our brethren of the Press are not chary of good words in speaking of the MIRROR. The *Oakland Daily Transcript* of Jan. 21st, says:

"We present our acknowledgments to Brother Amasa W. Bishop, the editor, for a copy of his interesting magazine for January, devoted to the interests of the Craft in particular. The present number evinces a thorough determination to promote the interests of the Fraternity, and contains one very interesting feature—viz: that of giving the names of officers of the different Lodges on the coast. An evidence of his go-aheadativeness, (if we may use the word,) is the fact that he has given our report of the installation of the officers of Alameda Chapter a prominent place. All ye who have traveled the rough and rugged road *subscribe!* It is your *duty*, brothers."

The San Francisco *Elevator* gives the following notice:

"We have received the January number of MASONIC MIRROR, devoted to the interest of the Craft of the Pacific coast. It keeps up to the standard of excellence with which it commenced, and the present number contains many valuable papers of importance to the brethren. The article on the duties and powers of subordinate Lodges is peculiarly instructive and interesting. Each number is complete in itself."

The *Mystic Star*, of Chicago, Ill., extends the "right hand of fellowship" to the MIRROR as follows:

"This is a new co-laborer in Masonic literature. The numbers thus far that we have received are well filled with excellent reading. We cheerfully extend the right hand of fellowship to Bro. Bishop. The MIRROR should be taken by every Mason on the Pacific coast."

The *Encinal*, of Alameda, gives us the following complimentary notice:

"No. 5 of this sterling magazine came to hand on Wednesday last. The matter, both original and selected, is excellent, and reflects great credit upon its editor, Amasa W. Bishop, P.: M.: The "make-up" by its publisher, Fredk. R. Carrick, is also worthy of praise; while the printing is clear, clean, and carefully executed. *Subscribe for it.*"

The *Pajaronian*, of Watsonville, acknowledges the receipt of No. 5, as follows:

"The January number of this neat and well edited magazine is at hand. Its articles are meritorious and the work generally is a credit to the publishers."

FROM BRITISH COLUMBIA.—Brother Isaac Johns, Secretary of Caledonia Lodge, No. 478, Nanaimo, V. I., sends us list of officers for the MASONIC DIRECTORY, and writes that the officers were duly installed by R.: W.: Solomon D. Levi, Prov. Junior Grand Warden, on St. John's day, at HIGH TWELVE. The brethren of Nanaimo are live Masons.

FROM WASHINGTON TERRITORY.—Bro. D. C. H. Rothschilds, W.: M.: of Port Townsend Lodge, No. 6, sends us a Club of Eleven Subscribers from that Lodge, with encouraging words. Our northern brethren are alive to the interests of Masonry, and not drones by any means. The lessons taught at the shrine of Masonry are heeded and treasured up in faithful breasts.

FROM IDAHO TERRITORY.—Brother Purdy, of Silver City, is untiring in his efforts for the success of the MIRROR. He sends us the lists of officers of both Owyhee and War Eagle Lodges for the MASONIC DIRECTORY, and cash for three more subscribers—keeping ahead of all competitors. The Fraternity would certainly be a living organization if made up of such men.

FROM CALIFORNIA LODGES.—Brother Isaac H. Levy, Master of Phoenix Lodge, No. 178, San Bernardino, sends us cash for nine subscribers, and a list of Officers for the MASONIC DIRECTORY.

Brother J. J. Lindsay, Sec. of Russian River Lodge, No. 181, Windsor, Sonoma Co. sends us four more subscribers for that Lodge, with cash for same.

We have a Club of Twelve (we ought to have Fifty) members of Naval Lodge, No. 87, Vallejo. This is one of the most flourishing Lodges in the State. During the past year there were forty initiations—and as far as we can learn, all were "good men and true." Their Lodge-room is large and pleasant, they have a fine organ,

OVERLAND MONTHLY.—We are very much pleased with the March number of this excellent literary magazine. There is no other publication of the kind, neither can there be in any other portion of the globe, that presents such a captivating style. It is a literature peculiar to the Golden Pacific alone. We failed to receive the February number.

ORIENTAL INSURANCE COMPANY.—This new company has started out with a business that bids fair to eclipse the older established Companies. A glance at the list of Officers will reveal the names of some of the best known citizens of San Francisco, and among them our popular friend C. L. Wiggin, Esq., as Secretary.

THE PRESS.—We still continue to receive very encouraging words from the press of the Pacific coast, for which we bow our acknowledgments.

The *Democrat of Albany* makes the following favorable mention :

The January number of the **MASONIC MIRROR** is on our table. As this is the only publication on the Pacific coast devoted to the interest of the "Mystic Tie," and as it is fully worth the price asked, it should surely receive a cheerful and liberal support at the hands of the Craft. It is a neat monthly pamphlet of about 40 pages, and is published at the very moderate price of \$2 50 per year.

The *Oakland Daily News* is very complimentary. It says :

"**THE MASONIC MIRROR**" for February is on our table, making No. 6 of volume 1. It is a very carefully prepared magazine of Masonic lore and law, and current news relating to the labors of the Craft, and deserves liberal support. It embraces forty pages of new matter neatly bound and printed, at the low price of \$2 50 per year. Amasa W. Bishop, Editor, office, 608 Market street, San Francisco. The Craft should bear in mind that the **MIRROR** is recommended to them by the Grand Lodge of California.

The *Vallejo Recorder* says :

We have received the **MASONIC MIRROR** for February. It is equal to its predecessors, which is saying a good deal for it.

We call particular attention to the following notice given by the *San Jose Daily Mercury* :

"**MASONIC MIRROR.**"—This is the name of an able monthly magazine published in San Francisco, and devoted to the interests of Freemasonry. There are Freemasons enough on the Pacific coast to sustain such a magazine liberally ; they will be recreants to their best interests if they do not. The subscription price is \$2 50 per annum. We commend it to the members of San Jose Lodge.

The *Yolo Mail* very kindly not only notices the **MIRROR**, but gives a list of the contents of the February number.

The *Alameda Encinal* notices the February number as follows :

"No. 6 comes to us with eight additional pages, devoted to a list of officers of the various Lodges on the Coast. The list is not quite complete—there being some forty odd Lodges yet to hear from. This number of the magazine is up to its usual standard of excellence. Mr. Bishop and his business partner, Mr. Carrick deserve a liberal support for their untiring efforts in furnishing a first-class publication."

NUMBER ONE.—Our friends are enquiring of us "When will the second edition of No. 1 appear?" We expected to have issued the second edition of No. 1 some time ago, but subscription lists have come in so slowly that we have waited in order to know *about* how many copies to issue. Our first edition was 1,500—the second edition will cost us the same as the first, as the whole matter will require to be re-set, and the larger the edition, the less will be the cost per copy. Therefore we are waiting to know *about* how many copies will be required to fill the demand, and we hope the brethren will have patience with us, as our enterprise has not yet reached a *paying* point.

BOOK AND JOB PRINTING.—The attention of those desiring Printing done, in a superior manner, and at reasonable rates, is called to the well regulated establishment of **CUBERY & Co.**, 536 Market street, opposite Second, San Francisco. Messrs. Cubery & Co. took the first premium at the Mechanics' Institute Fairs of both 1868 and 1869. They are prepared to do all kinds of Book and Job Printing, fancy, plain and ornamental. Give them a call.

MASONIC DIRECTORY.

For 1870.

FULL MOONS FOR 1870.

January,	Monday 17th.	May,	Sunday 14th.	September,	Friday 9th
February,	Tuesday 15th.	June,	Monday 13th.	October,	Sunday 9th.
March,	Tuesday 17th.	July,	Tuesday 12th.	November,	Monday 7th.
April,	Friday 15th.	August,	Thursday 11th.	December,	Thursday 7th.

CALIFORNIA LODGES.

CALIFORNIA LODGE, No. 1.—San Francisco.

Meet Thursday Evenings, in King Solomon's Hall, Masonic Temple.

OFFICERS.

John F. Snow, W M	Robert Riddle, Sec	John C. Harrington, Mar
Edmund Lane, S W	Henry S. Smith, S D	Pat. H. McGann, Steward
Morris M. Estee, J W	A. E. Leonard, J D	J. M. Litchfield, "
Stephen M. Bulch, Tres	Henry Cox, Chap	Ira C. Root, Tyler

BENICIA LODGE, No. 5—Benicla, Solano County.

Stated Meetings, Wednesdays of or next preceding Full Moon.

OFFICERS.

Edwin Danforth, W M	Chas. E. Holbrook, Sec	Robert Stewart, Steward
Chas. W. Trumbull, S W	George Poor, S D	George Altken, "
Thomas McKay, J W	Richard Eunis, J D	John Housley, Tyler
John Rueger, Tres	Joseph G. Johnson, Mar	

SAN JOSE LODGE, No. 10—San Jose, Santa Clara County.

Stated Meetings, 1st Monday in each month.

OFFICERS.

Henry O. Weller, W. M.	Edward Halsey, Sec.	Adam Hinkelbein, Steward
D. S. Payne, S. W.	Jno. C. Gerdes, S. D.	Wilbur J. Wilcox, "
Charles F. Willey, J. W.	Wm. N. Castle, J. D.	Jacob Moser, Tyler.
James Ingham, Tres.	Wilmer T. Adel, Mar.	

TEMPLE LODGE, No. 14—Sonoma, Sonoma County.

Stated Meeting, Saturday of or next preceding Full moon.

OFFICERS.

Chas. H. Dillon, W. M.	John W. Mast, Sec.	Daniel D. Davidson, Mar.
J. C. A. Wilson, S. W.	Montg. Akers, S. D.	John F. Green, Steward.
Willis Goodman, J. W.	John Suhrbier, J. D.	Jos. A. Williams, "
Stephen Akers, Tres.	W. N. Cunningham, Chap.	William Burris, Tyler.

EUREKA LODGE, No. 16—Auburn, Placer County.

Stated Meetings, Monday next preceding Full Moon.

OFFICERS.

Walter B. Lyon, W. M.	John R. Crandall, Sec.	John M. White, Steward
O. W. Hollenbeck, S. W.	Charles C. Crosby, S. D.	Wm. Barter, "
Charles Hellwig, J. W.	Wm. M. Crutcher, J. D.	Thomas Jamison, Tyler.
Frank A. Lux, Tres.		

LA PARFAITE UNION LODGE No. 17.—San Francisco.

Meet Friday Evenings, in St. John's Hall, Masonic Temple.

OFFICERS.

Pierre Bonis, W. M.	Alphonse Bourgoing, Sec.	Jaques Carrere, Mar.
Victor Chaigneau, S. W.	Lucien Roux, S. D.	L. G. Salomon, Steward
Giovanni Lavarello, J. W.	Francis P. Masson, J. D.	Monneret de Villars, "
Henry Lucke, Tres.	Raphael Weill, Orator.	Ira C. Root, Tyler.

MADISON LODGE, No. 23—Gram Valley, Nevada County.

Stated Meetings, 1st Tuesday in each month.

OFFICERS.

John C. Goad, W M	A. Morehouse, Sec	David Binkleman, Steward
James Gluyas, S W	John Laurence, S D	H. R. Stephens, "
Daniel Kendig, J W	James Tremewen, J D	A. Burnie, Tyler
Thomas Findley, Tres	J. W. Lockwood, Mar	

MARIPOSA LODGE, No. 24.—Mariposa, Mariposa County.

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

George W. Temple, W. M.	George S. Miller, Sec.	Geo. Robinson, Steward
Louis Haehl, S. W.	Jarvis Streeter, S. D.	Henry S. Rockwell, "
Carl G. Lind, J. W.	George Burnhard, J. D.	Benj. D. Aielkema, Tyler.
C. E. Farnsworth, Tres.	James Barnett, Mar.	

EL DORADO LODGE, No. 26—Placerville, El Dorado County.

Stated Meetings, Monday of, or next preceding full Moon.

OFFICERS.

Fredk. F. Barss, W. M.	Albert J. Lowry, Sec.	Oliver Coffin, Mar.
Thomas Ward, S. W.	George F. Mack, S. D.	George Alderson, Steward
Eli Herrill, J. W.	Thomas Ralph, J. D.	Henry Gaterman, "
Henry D. Raphael, Tres.	Rev. C. C. Pierce, Chap.	Lucius C. Fisk, Tyler.

SANTA CLARA LODGE, No. 34—Santa Clara, Santa Clara County.

Stated Meetings, Saturday of or next preceding Full Moon.

Emmon T. Star, W M	William A. Pitt, Sec	Andrew J. Landrum, Std
Parker B. Holmes, S W	William Crowther, S D	Melvin L. Gruwell, "
Richard F. Mott, J W	Benjamin T. Stinson, J D	Jas. A. Shoemaker, Tyler
Cary Peebles, Tres	Chas. A. Barton, Mar	

MOUNT MORIAH LODGE, No. 44.—San Francisco.*Meet Wednesday Evenings, in King Solomon's Hall, Masonic Temple.***OFFICERS.**

Peter Short, W M	John A. Russell, S D	Valentine Newmark, Stwd
James Evrard, S W	George W. Blake, J D	Herbert Bird, "
Monroe Ashbury, J W	Eleasar Thomas, Chap.	Samuel D. Mayer, Organist
George C. Hickox, Tres.	Charles H. Barth, Mar	John McCraith, Tyler
Charles L. Wiggin, Sec.		

MICHIGAN CITY, No. 47—Michigan Bluff, Placer County.

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

J. Warwick Byrd, W M	J. H. Elsworth, Sec	Reuben M. Sparks, Steward
Warren C. Shain, S W	Richard R. Hughes, S D	Evan Parry, "
Owen Jones, J W	William Smith, J D	J. B. Cooley, Tyler
William Cameron, Tres		

SUISUN LODGE, No. 55—Suisun, Solano County.

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

John B. Lemon, W. M.	Woodford Owens, Jr. Sec.	Geo. A. Gillespie, Mar.
Morgan S. McMahan, S. W.	Jerome B. Richardson, S. D	Peter J. Chrisler, Steward
John B. Carrington, J. W.	Peter Long, J. D.	W. G. Davisson, "
Julien Buel Hoyt, Tres.	Rev. D. E. Bushnell, Chap.	J. M. Voorhamme, Tyler

GEORGE WASHINGTON LODGE, No. 62.—Chinese, Tuolumne County.

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

Frederick Weyer, W M	Christian Man, Tres	John C. Mann, S D
Benjamin L. Conyers, S W	Wm. J. Beckwith, Sec	John Ernest, J D
Henry Meyer, J W		

NATOMA LODGE, No. 64—Folsom, Sacramento County.

Stated Meetings, Thursday of or next preceding Full Moon.

OFFICERS.

Wm. O. Davis, W M	George M. Comfort, Sec	Edward R. Levy, Steward
Joshua H. Smith, S W	Joseph W. Stamper, S D	Simon Cohn, "
Tyler J. Hill, J W	C. L. Ecklon, J D	Fred. Holzinger, Tyler
Edward Christy, Tres	John A. Odell, Mar	

BEAR MOUNTAIN LODGE, No. 76—Angels, Calaveras County.

Stated Meetings, Wednesday of or next preceding Full Moon.

OFFICERS.

James F. Anderson, W M	Thomas J. Deer, Sec	J. M. Augustin, Steward
James Matson, S W	Eldridge Webb, S D	George Hardy, "
Henry C. Davis, J W	Henry Nicholas, J D	Benjamin Raspberry, Tyler
B. R. Prince, Tres	D. C. Cheatham, Mar	

HUMBOLDT LODGE, No. 79—Eureka, Humboldt County.

Stated Meetings, 1st Thursday in each month.

OFFICERS.

John A. Watson, W M	David W. Nixon, Sec	Henry Stegemier, Steward
John C. Schmidt, S W	Jos. M. W. Robbins, S D	Andrew Anderson, "
Francis Clendennin, J W	William P. Hanna, J D	William W. Jones, Tyler
Charles W. Long, Tres	James A. McCloud, Mar	

RISING STAR LODGE, No. 83—Forest Hill, Placer County.

Stated Meetings, Saturdays of or next preceding Full Moon.

Ambrose H. Cowden, W M	Asahel Huntley, Sec	John L. Davis, Steward
John E. Allen, S W	William Krysher, S D	Kendrick B. Soule, "
Joel F. Smith, J W	Richard Williams, J D	Frank. W. Allen, Tyler
Stimson S. Willard, Tres	William B. McGuire, Mar	

QUITMAN LODGE, No. 88—Moore's Flat, Nevada County.

Stated Meetings, Saturday next preceding Full Moon.

OFFICERS.

Daniel Boody, W M	James Redington, Tres	Henry S. Harrison, J D
E. T. Hardy, S W	William C. Clark, Sec	Wash. R. Morrow, Tyler
Henry Atwater, J W	Solomon L. Blackwell, S D	

ACACIA LODGE, No. 92—Coloma, El Dorado County.

Stated Meetings, Thursday of or next preceding Full Moon.

OFFICERS.

Andrew J. Christie, W M	Paul Mitchell, Sec.	Jas. W. Annable, Steward
Joseph Levy, S. W.	J. W. Killough, S. D.	W. L. Patterson, "
Thos. H. Breeze, J. W.	W. D. Othick, J. D.	Daniel Teuscher, Tyler.
Adam Lohry, Tres.	Hugh B. Newell, Mar.	

HENRY CLAY LODGE, No. 95—Butter Creek, Amador County.

Stated Meetings, Thursday of or next preceding Full Moon.

OFFICERS.

Alexander C. Joye, W. M.	George Newman, Sec.	L. R. Poundstone, Steward
Kinsey F. Marr, S. W.	Thomas Rodgers, S. D.	James Bastian, "
John M. Post, J. W.	Silas B. Shrontz, J. D.	John Gelmini, Tyler
Peter Fagan, Tres.	Thomas Dunlap, Mar.	

JEFFERSON LODGE, No. 97—La Porte, Plumas County.

Stated Meetings, Wednesday of next preceding Full Moon.

OFFICERS.

Benj. W. Barnes, W. M.	Dixon Brabban, Sec.	John H. Thomas, Steward
Benj. F. Baker, S. W.	John P. Lloyd, S. D.	Rosco G. Shaw, "
Charles H. Shaw, J. W.	George Lawrence, J. D.	Erick Lundquist, Tyler.
Alex. H. Crew, Tres.		

DIBBLE LODGE, No. 100—Omega, Nevada County.

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

Sanford Pease, W M	Hugh Halligan, Sec	Frederick Doose, Steward
David J. Moore, S W	William H. Sanders, S D	Christian F. Paulsen, "
Josiah Sanders, J W	John Dill, J D	Evan Evans, Tyler
William Slinger, Tres	John McBean, Mar	

OHIO LODGE, No. 111—Ohio, Butte County.

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

Charles L. Pond, W M	Wm. L. Bradley, Sec	W. P. Goodrich, Steward
Andrew J. Hassinger, S W	John A. Turner, S D	Ira A. Wetherbee, "
Henry P. Holmes, J W	Leonard E. Briggs, J D	Bob. B. Baker, Tyler
A. H. Chapman, Tres	Samuel M. Sproul, Mar	

CONCORD LODGE, No. 117—Sacramento, Sacramento County.

Stated Meetings, First Wednesday in each month.

OFFICERS.

John Whitelaw, W M	George M. Hayton, Sec	Desdaro Quanchi, Steward
August Loffler, S W	William Hoehn, S D	Wm. McLaughlin, "
George Duprey, J W	Peter Schaefer, J D	Nathanial A. Kidder, Tyler
Peter Trope, Tres	Ell M. Smith, Mar	

ALAMO LODGE, No. 122—Alamo, Contra Costa County.

Stated Meetings, Saturday next succeeding Full Moon.

OFFICERS.

Weston E. Riddle, W M	Albert Sherburne, Tres	David Caldwell, J D
William Lynch, S W	John Slitz, Sec	Daniel McCullough, Tyler
James Morris, J W	John B. Sydnor, S D	

SOTOYOME LODGE, No. 123—Healdsburg, Sonoma County.

Stated Meetings, Saturday next preceding Full Moon.

OFFICERS.

John S. Shafer, W. M.	Joseph Albertson, Sec	Duval D. Phillips, Steward
Christian Hausch, S. W.	Charles E. Hutton, S. D.	Henry Miser, "
Jonas Bloom, J. W.	George Miller, J. D.	Jacob Doan, Tyler.
William S. Canan, Tres	Isaac C. Laymance, Mar.	

TABLE MOUNTAIN LODGE, No. 124—Oroville, Butte County.

Stated Meetings, 1st Tuesday in each month.

OFFICERS.

Thomas Callow, W M	Peter Freer, Sec	James A. Wardwell, Mar
George H. Crosette, S W	Charles F. Lott, S D	St. John Jackson, Steward
W. A. Washburn, J W	Jackson Bean, J D	Asmus Nissen, "
Theabauld Heintz, Tres	J. B. Hewitt, Chap	James V. Parks, Tyler

LA FAYETTE LODGE, No. 126—Sebastopol, Sonoma County.

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

Irving N. McGuire, W M	Joseph H. P. Morris, Sec.	Mathew McPeak, Mar.
Joseph E. Rullison, S W	Eben W. Wilbur, S D	E. C. Woodruff, Steward
L. Bishop Hall, J W	Jos. L. Dougherty, J D	Nicholas Mitty, "
James Gannon, Tres.	Rev. Jas. M Small, Chap.	E. D. Parker, Tyler.

YOSEMITE LODGE, No. 133—Coulterville, Mariposa County.

Stated Meetings, 1st Saturday in each month.

OFFICERS.

Simon H. Stevens, W M	Rowland C. Chase, Sec.	John B. Martin, Steward
John Pettit, S W	James Piper, S D	John Hughes, "
Charles Wood, J W	Edward H. Smith, J D	George Flehn, Tyler.
John M. Aiken, Tres.	Walter L. Smith, Mar.	

CURTIS LODGE, No. 140—Cloverdale, Sonoma County.

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

Harry Kler, W M	D. W. Wambold, Sec	David C. Brush, Mar
Martin V. Stockwell, S W	Jacob G. Heald, S D	Leander Shores, Steward
James A. Klieser, J W	Frank M. Lamb, J D	James Lafayette, "
Joseph A. Carrie, Tres	James S. Burger, Chap	Erastus Champlain, Tyler

ORIENTAL LODGE, No. 144.—San Francisco.*Meet Tuesday Evenings, in St. John's Hall, Masonic Temple.***OFFICERS.**

John Bell, W M	William H. Loring, Sec	Charles E. Scranton, Mar
Milton H. Myrick, S W	Wm. F. Dorrance, S D	Harry F. Swain, Steward
John H. Nicholson, J W	Charles C. Shattuck, J D	Nelson C. Walton, "
Ewd. W. Schneider, Tres	James T. Doyen, Chap	Ira C. Root, Tyler.

VITREVIUS LODGE, No. 145—Bloomfield, Sonoma County.

Stated Meetings, Tuesday of or next preceding Full Moon.

OFFICERS.

Charles K. Arthur, W M	Jared C. Hoag, Sec	A. S. Patterson, Mar
Cuthbert White, S W	N. K. Shaw, S D	Chas. H. Tittimore, Steward
Charles H. Hagedon, J W	Patrick Murry, J D	Hans Guldager, "
William G. Lee, Tres	J. H. Miller, Chap	John Horsely, Tyler

ABELL LODGE, No. 146—Ukiah City, Mendocino County.

Stated Meetings, Monday of or next preceding Full Moon.

OFFICERS.

Thos. L. Carothers, W M	N. S. Fanning, Tres	William H. Force, J D
Samuel Orr, S W	Cyrus C. Cummings, Sec	Benj. Henderson, Tyler
William M. Cole, J W	M. V. Cleveland, S D	

LASSEN LODGE, No. 149—Susanville, Lassen County.

Stated Meetings, Saturday of or next succeeding Full Moon.

OFFICERS.

Albert A. Smith, W M	Wm. H. Crane, Sec	John C. Partridge, Steward
John R. Lockwood, S W	Wm. H. Nalleigh, S D	
John W. Hossekus, J W	Henry H. Wright, J D	Alex. T. Arnold, Tyler
David Knock, Tres	Z. N. Spaulding, Mar	

MOLINO LODGE, No. 150—Tehama, Tehama County.

Stated Meetings, Saturday of or next preceding Full Moon.

Robert H. Blossom, W M	Charles Harvey, Sec	Charles Hazlett, Steward
John Simpson, S W	Albert G. Toomes, S D	Christian Heider, "
Benjamin Levensohn, J W	Allen M. Gidney, J D	Nicholas T. Chambers, Ty
John James, Tres	Andrew Simpson, Mar	

PALMYRA LODGE, No. 151—Placerville, El Dorado County.

Stated Meetings, Thursday of or next preceding Full Moon.

OFFICERS.

Geo. Burnham, W M	Robert O. Turnbull, Sec	John Blair, Steward
John P. Wonderly, S W	Thomas J. Caystile, Sec	John W. Dench, Steward
Oliver V. Morris, J W	A. J. Blakeley, J D	Theo. Elsfieldt, Sr., Tyler
Thomas Fraser, Tres	James B. Hume, Mar	

WOODLAND LODGE, No. 156—Woodland, Yolo County.

Stated Meetings, Friday of or next preceding Full Moon.

OFFICERS.

Thomas C. Pockman, W M	Oliver B. Westcott, Sec	Morris Hyman, Steward
James K. Smith, S W	Albert H. Pratt, S D	Nathan Elliott, "
Charles Beach, J W	Monroe Snyder, J D	Robt. T. Buckley, Tyler
Charles H. Gray, Tres	John Coates, Mar	

HARMONY LODGE, No. 164—Sierra City, Sierra County.

Stated Meetings, Saturday next succeeding Full Moon.

OFFICERS.

Hartwell H. Bigelow, W M	W. H. Gunsolus, Sec	John Beatty, Steward
Alexander Black, S W	John H. Buitman, S D	Thomas Callesen, "
Schuyler N. Wilcox, J W	John Silverwood, J D	A. Moissang, Tyler
James Corcoran, Tres		

ALAMEDA LODGE, No. 167—Centerville, Alameda County.

Stated Meetings, Saturday next preceding Full Moon.

OFFICERS.

Lorenzo G. Yates, W M	George W. Bond, Sec	William Barry, Steward
Perry Morrison, S W	Albert H. Tromblee, S D	Caleb S. Haley, "
Oslas B. Simpson, J W	Edward Neihaus, J D	William Milton, Tyler
John Threlfall, Tres		

ELK GROVE LODGE, No. 173—Elk Grove, Sacramento County.

Stated Meetings, Saturday of or next preceding Full Moon.

Richard Allin, W M	Obadiah S. Freeman, Tres	Nicholas Christophel, J D
William G. Sullivan, S W	George J. Martin, Sec	Thomas M. Tavnor, Tyler
P. R. Beckley, J W	Hiram Smith, S D	

ANTIOCH LODGE, No. 175—Antioch, Contra Costa County.

Stated Meetings, Saturday of or next preceding Full Moon.

W. T. Cruikshank, W M	Francis Williams, Sec	Thomas S. Jones, Steward
Stephen Jessup, S W	James T. Cruikshank, S D	Evan Thomas, "
William Prosser, J W	John H. Williams, J D	William Girvan, Tyler
Mark S. Levy, Tres	John G. Davis, Mar	

MERCED LODGE, 176—Snelling, Merced County.

Stated Meetings, Saturday next succeeding Full Moon.

Mark Howell, W M	William S. Weed, Sec	Samuel M. Brown, Steward
Silas March, S W	David A. Jamison, S D	Anthony J. Meany, "
William L. Coats, J W	William L. Silman, J D	Peter Shaver, Tyler
Peter D. Wigginton, Tres	Charles M. Blair, Mar	

PHENIX LODGE, No. 178—San Bernardino, San Bernardino County.

Stated Meetings, Saturday of or next preceding Full Moon.

Isaac H. Levy, W M	Joseph Marks, Sec	Joseph Bright, Mar
Isaac R. Brunn, S W	Henry M. Willis, S D	Benjamin F. Mathews, Std
Alexander Kler, Jr. J W	Sidney P. Walte, J D	Joseph S. Sawyer, "
Henry Suverkrupe, Tres	M. H. Glover, Chap	Samuel Hammer, Tyler

RUSSIAN RIVER LODGE, No. 181—Windsor, Sonoma County.

Stated Meetings, Saturday of or next succeeding Full Moon.

Edwin H. Barnes, W M	Jasper J. Lindsay, Sec	Calvin Lindsay, Steward
Benjamin H. Clark, S W	Charles McDouall, S D	Charles C. Clark, "
John W. Calhoun, J W	Alexander Shepherd, Mar	Absalom Wells, Tyler
Meyer J. Rosenberg, Tres		

SIERRA VALLEY LODGE, No. 184—Sierra Valley, Sierra County.

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

Edgar Haun, W M	John H. Knutzen, J W	Albert C. Heineken, Sec
William C. Lemmon, S W	Edward H. Hamlen, Tres	

MOUNTAIN VIEW LODGE, No. 184—Mountain View, Santa Clara County.

Stated Meetings, Tuesday of or next preceding Full Moon.

George W. Smith, W M	George D. Gleason, Sec	Charles B. Swarts, Mar
William Eppehlmer, S W	Gilbert E. Shore, S D	Richard E. Shore, Steward
George W. Davis, J W	William Dale, J D	Henry McClara, "
Samuel Wilhelmer, Tres	Wesley Gallimore, Chap	Christian Myers, Tyler

WILMINGTON LODGE, No. 198—Wilmington, Los Angeles County.

Stated Meetings, Tuesdays of or next preceding Full Moon.

OFFICERS.

Eldredge E. Hewitt, W M	Nath. A. Narbonne, Sec	Morris K. Liston, Steward
Henry N. Bruning, S W	Nathan Jacoby, S D	Levi A. Loring, "
Edward N. McDonald, J W	George Ebner, J D	Cooper Lamoure, Tyler
Herman Jacoby, Tres	James H. McBride, Mar	

SILVEYVILLE LODGE, No. 201—Silveyville, Solano County.

Stated Meetings, Saturday of or next succeeding Full Moon.

James W. Howard, W M	Bernhard Myer, Sec	Christopher C. Agee, Mar
William H. Wells, S W	William Killabrew, S D	James S. Garnett, Steward
Henry E. McCune, J W	James A. Ellis, J D	W. H. Cunningham, "
Henry Geoffert, Tres	Daniel King, Chap	Charles H. Wolfe, Tyler

PENTALPHA LODGE, No. 202—Los Angeles, Los Angeles County.

Stated Meetings, 3rd Monday in each month.

Leander C. Goodwin, W M	Theodore Wollweber, Tres	Carl R. Rinaldi, J D
Frank Lecouvreur, S W	James H. Lander, Sec	John Q. A. Stanly, Mar
Wm. K. Craik, J W	Wm. N. Tileston, S D	Isaac Hauch, Tyler

OREGON.**CORINTHIAN LODGE, No. 17—Albany, Linn County, Oregon.**

Stated Meetings, Saturday of or next preceding Full Moon.

W. W. Farrish, W M	A. Carothers, Sec	David Froman, Mar
George R. Helm, S W	Mart. V. Brown, S D	Allen Parker, Steward
George Humphrey, J W	H. Mansfield, J D	John Benson, "
W. F. Alexander, Tres	Geo. F. Settlementier, Chap	Joseph Nixon, Tyler

HOLBROOK LODGE, No. 30—Forest Grove, Oregon.

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

Samuel Hughes, W M	G. M. Raymond, Sec	Isaac Meyer, Steward
Henry Buxton, S W	Thomas G. Todd, S D	H. O. Hyde, "
Frank L. Stott, J W	Davis Boyce, J D	Joseph McMillen, Tyler
Edward Jackson, Tres	C. A. Raymond, Mar	

JEFFERSON LODGE, No. 33—Jefferson, Marion County, Oregon.

Stated Meetings, Saturday of or next succeeding Full Moon.

Charles Miller, W M	Jacob Conser, Sec	James H. Cottle, Steward
Alexander Gray, S W	John A. Conser, S D	George W. Johnson, "
John B. Looney, J W	David Johnson, J D	H. A. Johnson, Tyler
Absolem Smith, Tres		

UMATILLA LODGE, No. 40—Umatilla, Umatilla County, Oregon.

Stated Meetings, Second and Fourth Saturdays in each month.

Henry C. Paige, W M	J. S. Schenck, Sec	Z. C. Miles, Steward
Thomas H. Veasey, S W	J. H. Kunzle, S D	James Hager, "
Nelson Whitney, J W	M. E. Folsome, J D	D. B. Simpson, Tyler
James M. Leezer, Tres	O. F. Thompson, Mar	

NEVADA.**WASHOE LODGE, No. 2—Washoe City, Nevada.**

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

George Robinson, W M	Charles N. Harris, Sec	A. J. Banker, Steward
Henry L. Fish, S W	William Webster, S D	William T. Doyle, "
Joseph R. Pursley, J W	John Thomas, J D	Robert R. Johnson, Tyler
James F. Walk, Tres		

SILVER STAR LODGE, No. 5.—Gold Hill, Nevada.

Stated Meetings, 1st Saturday in each month.

Andrew Ingrund, W. M.	Saml. W. Chubbuck, Sec.	Ivy Fulton, Steward
Levi H. Fink, S. W.	James McAllister, S. D.	Edward Conradt, "
Lyman C. Wiggins, J. W.	John Michael, J. D.	David Van Vrankin, Tyler.
John Jones, Jr. Treas.	Leonard Irvin, Mar.	

LANDER LODGE, No. 8.—Austin, Nevada.

Stated Meetings, 1st Friday in each month.

George J. Love, W. M.	Henry Mayenbaum, Sec.	James J. Work, Mar.
Thomas W. Triplett, S. W.	Frank V. Drake, S. D.	Ney Churchman, Steward
Evan Jones, J. W.	Evan D. Jones, J. D.	Marcus Cohn, "
James Eams, Tres.	Andrew Nicholls, Chap.	Saml. D. Thompson, Tyler

AUSTIN LODGE, No. 10.—Austin, Nevada.

Stated Meetings, 1st Wednesday in each month.

De Witt C. McKenney, W. M.	William A. Cheney, Sec.	Hiram S. Haines, Steward
John H. Thompson, S. W.	Michael Fitzgerald, S. D.	James Farrell, "
John Howell, J. W.	Albert F. Steinbach, J. D.	Saml. D. Thompson, Tyler
Marcus A. Sawtelle, Tres.		

IDAHO.**PIONEER LODGE, No. 4.—Pioneer City, Baiso County, Idaho Ter.**

Meet on second and fourth Saturdays in each month.

James W. Freeman, W. M.	Edward A. Stevenson, Sec	Robert Agnew, Steward
George W. Richards, S. W.	Girard Hupperts, S. D.	William T. Smith, "
M. McCormick, J. W.	John Donohoe, J. D.	O. Lenninger, Tyler
Alexander Sifers, Tres		

OWYHEE LODGE, No. 5.—Silver City, Owyhee County, I. T.

Stated Meetings, Saturday of or next preceding Full Moon.

Alfred H. Webb, W. M.	Daniel G. Monroe, Sec	Patrick L. Ford, Steward
Oliver H. Purdy, S. W.	Hiram R. Carter, S. D.	Thomas L. West, "
William Fraser, J. W.	James B. Bailey, J. D.	Charles Mohelt, Tyler
William J. Davis, Tres	Henry McGuire, Mar	

WAB EAGLE LODGE, No. 8.—Silver City, Owyhee County, I. T.

Stated Meetings, Thursday next after Full Moon.

Charles Hilton, W. M.	Parker C. Lorned, Sec	Andrew J. Wren, Steward
Benjamin M. Davis, S. W.	Wm. M. Van Slyke, S. D.	Charles M. Place, "
George A. Young, J. W.	Abraham Goodman, J. D.	Richard Pearce, Tyler
John S. Van Slyke, Tres		

WASHINGTON TERRITORY.**PORT TOWNSEND LODGE, No. 6.—Port Townsend, Washington Territory.**

Stated Meetings, Wednesday of or next preceding Full Moon

D. C. H. Rothschild, W. M.	Edward S. Dyer, Sec	John E. Burns, Steward
John Fitzpatrick, S. W.	D. M. Littlefield, S. D.	C. Elsenbeis, "
Fred. Hurtung, J. W.	Solomon J. Katz, J. D.	S. A. Norwood, Tyler
Enoch S. Fowler, Tres	Wm. H. Taylor, Mar	

VANCOUVER ISLAND, B. C.**CALEDONIA LODGE, No. 478.—Nanaimo, Vancouver Island, B. C.**

Stated Meetings, First Monday in each month.

William Stewart, W. M.	Isaac Johns, Sec	David Frew, Steward
James Brown, S. W.	Bruno Mellado, S. D.	Peter Martin, "
Archibald Muir, J. W.	John Dick, J. D.	George Baker, Tyler
John Renwick, Tres	Henry Jerome, J. G.	

THE
MASONIC MIRROR,

DEVOTED TO

THE INTERESTS OF MASONRY OF THE PACIFIC COAST.

VOL. I.—MARCH, 1870.—No. 7.

DIGEST OF MASONIC LAW.

POWERS OF CHARTERED LODGES.

THE business of a Chartered Lodge, as distinguished from Masonic Work, is as various as the wants and demands of humanity. All business of a Lodge, whether executive, legislative, or judicial must be transacted in a Lodge of Master Masons—or, in other words, in the Third Degree. This is in consequence of the change which has taken place in the organization of the Craft. Originally, Fellow Crafts constituted the great body of the Fraternity—the Master's degree being confined to that select few who presided over the Lodges—at which time the business of the Order was transacted in the second degree, because the possessors of that degree composed the body of the Craft. For more than one hundred years, however, the body of the Craft has consisted only of Master Masons, and the business of the Order has been transferred to that degree in consequence.

In conducting the business of the Lodge, certain rules are to be observed. This is necessary in all well regulated societies, not only for the government of the presiding officer, but for that of the members over whom he presides. But there is a great difference between parliamentary law, or that system of regulations which have been adopted for the government of legislative bodies in England and America, and which constitute the basis of the rules for conducting business in all organized societies, whether public or private, in these countries, and the rules and regulations which govern a Masonic Lodge. Still, the Masonic rule is, that where well settled parliamentary principles can be properly applied to the action of Masonic bodies, they should always

to this province. Some persons who had applied to the regular Lodges in Boston, and who had been rejected, obtained their degrees in the Lodge of Ancient Masons attached to the Royal Regiments stationed here, or were made Masons after the ancient system in some irregular way, and attempted afterwards to visit the Boston Lodges, but were refused admission. They, as well as others who had not been rejected, but who were Ancient Masons, and had also been driven from the doors of the Lodges, feeling aggrieved at the course pursued by the Grand Lodge towards them, petitioned the Grand Lodge of Scotland for a charter to hold a Lodge under its auspices in Boston. This request was granted, and November 13, 1756, St. Andrew's Lodge, No. 82, was chartered, under which the brethren commenced their labors.

Immediately after its organization, the members of St. Andrew's attempted to place themselves on friendly terms with the brethren of the Grand and subordinate Lodges then existing here. The records show that an extensive correspondence between St. Andrew's and the Grand Lodge took place, and that the latter refused to recognize the members of the former as Masons.

Under the Grand Mastership of Jeremy Gridley, the Grand Lodge passed a vote forbidding the Lodges under its jurisdiction, upon any consideration, to admit the visits of any of the members of St. Andrew's Lodge. In January, 1766, St. Andrew's raised a committee, of which Joseph Warren was a member, to wait on the Grand Lodge the following Friday night with a complimentary address, desiring them to visit St. Andrews whenever they may think proper, "and that for the future there may be a happy coalition."

This committee visited the Grand Lodge and received an answer in writing, which, when reported to St. Andrew's, was declared to be "by no means satisfactory, it is ill-grounded."

In September, 1767, was announced in the Grand Lodge the decease of "M.: W.: Jeremy Gridley, Esq., Grand Master of Masons over all North America, Attorney General for the Province of Massachusetts Bay, a member of the Great and General Court of said Province, and a Justice throughout the same, Colonel of the First Regiment of Militia, and President of the Marine Society," etc.

At this meeting, says the record, "Mr. Joseph Webb, Mr. Samuel Barrett, and Doctor Joseph Warren, a committee from St. Andrew's Lodge, waiting below, sent up word that they desired to be admitted into the Lodge to present a message from St. Andrew's Lodge."

It was voted unanimously to admit them. "When they came up they informed the Deputy Grand Master that it was the Lodge's desire that they may attend the Grand Master's funeral as Masons."

The Grand Lodge unanimously granted their request, and the members, to the number of sixty-four, of St. Andrew's Lodge, took part in

the ceremonies. But this brought no reconciliation between the two bodies of Masonry.

After every generous effort on the part of St. Andrew's had completely failed, and when it was evident that no "happy coalition" could be made, the brethren changed their ground. St. Andrew's was composed of some of the most active, prominent, and distinguished men of Boston; men who, like Warren, Revere, Hancock, and others of illustrious name, young, ardent, brave, could not calmly and patiently permit themselves and their associates to be denounced as illegitimate, clandestine Masons, and impostors. The spirit of manliness, as well as of patriotism, glowed in their bosoms, and prompted them to vindicate their own characters as Masons, and to stand forth in defence of the Lodge which had made them. On St. Andrew's day, 1767 (Nov. 30), they voted unanimously, that St. Andrew's Lodge would not admit of the visits of the members of any of the Lodges of Boston, until the Grand Lodge under which they acted, should recede from its outrageous position.

The political affairs of the Province of Massachusetts were such in 1768 that the Crown determined to quarter a standing army upon Boston. About the first of October in that year, a fleet of British men-of-war arrived in the harbor, having on board the Fourteenth and Twenty-Ninth, and a portion of the Fifty-Ninth Regiments, with a train of artillery; and a short time after, the Sixty-Fourth and Sixty-Fifth Regiments, direct from Ireland, landed in town and garrisoned Boston.

In the Sixty-Fourth Regiment was the Duke of York's Lodge, No. 106, Registry of Scotland; in the Fourteenth Regiment was Lodge No. 58, Registry of England; and in the Twenty-Ninth Regiment was Lodge No. 322, Registry of Ireland, all working under the "Ancient System."

The presence of these regiments in Boston created an intense excitement among the citizens, and the members of St. Andrew's, particularly Joseph Warren, participated in the universal feeling of opposition to the continuance of this strong force in Boston. Warren was member of a committee which, in March, 1769, drew up a petition to the king for the removal of the troops. Notwithstanding this strong feeling in the community, the members of St. Andrew's saw the opportunity before them of forming a Grand Lodge under the authority of the Grand Master of Scotland, and did not scruple to join with their brethren of the obnoxious regiments.

On St. Andrew's day (Nov. 30,) 1768, Joseph Warren being Master, the Lodge appointed a committee to consider the expediency of applying to the Grand Lodge of Scotland for a Grand Master of Ancient Masons in America, and to confer with such committees as "shall be

appointed by the other Ancient Lodges now in town." The committee was composed of Joseph Warren, Moses Deshon, William Burbank, Ezra Collings, William Collings, William Palfrey, Paul Revere, and Samuel Danforth.

At the same meeting, the Lodge granted the use of their hall to the Regimental Lodges in the Twenty-Ninth and Sixty-Fourth Regiments.

Early in December following, eight days after the committee was empowered, they reported that agreeable to appointment with the committees of the Ancient Lodges then in Boston, and after mature deliberation, they agreed that it was necessary to have a Grand Master of Ancient Masons in America. They proposed as officers of the Grand Lodge: Brother Joseph Warren, of St. Andrew's Lodge, No. 82, for Grand Master; Brother Jeremiah French, of the jurisdiction of Ireland, No. 322, for Grand Senior Warden, and Bro. Thomas Musgrave, of the Duke of York's Lodge, No. 106, for Junior Grand Warden.

The Lodge adopted the report of the committee, and the petition was prepared and signed by the four Lodges of Ancient Masons.

On the 30th of May, 1769, the Earl of Dalhousie, Grand Master of Masons in Scotland, appointed Joseph Warren, Esq., Grand Master of Masons in Boston, New England and within one hundred miles of the same. September 19th, 1769, St. Andrew's Lodge voted to provide the necessary articles to be used by the Grand Lodge, and that the Grand Master be installed on the 27th of December 1769, the Grand Lodge was formerly inaugurated, a full record of which is in the archives of the Grand Lodge of Massachusetts.

The M. W. Joseph Warren was installed Grand Master; Jeremiah French, Captain in the 29th Regiment, Senior Grand Warden; Ponsonby Molesworth, Junior Grand Warden; William Palfrey Grand Secretary; Thomas Craft, Grand Tyler; Joseph Webb, Grand Marshal; Paul Revere, (of the immortal ride) Senior Grand Deacon; Samuel Danforth, Junior Grand Deacon; Thomas Urann and Caleb Hopkins, Grand Stewards; Edward Proctor, Grand Sword Bearer. The records of St. Andrew's gives the proceedings in full, together with the names of every brother present. On the same day that the "Massachusetts Grand Lodge" was organized at the Green Dragon Tavern, St. John's Grand Lodge celebrated the feast at the Bunch of Grapes Tavern, John Rowe presiding as Grand Master.

Joseph Warren, who was thus installed Grand Master one hundred years ago, was born at Roxbury, Mass., June 11th, 1741. At the age of fourteen he entered Harvard College, and was there graduated in 1759, aged nineteen. He was proposed to St. Andrew's Lodge by Bro. William Palfrey, September 10, 1761, and was then initiated, being twenty years and three months old. On the 2d of the following Nov. he was "passed a Fellow Craft." It is uncertain at what time he was

made a Master Mason. He was chosen Senior Warden in November, 1766, and served his year, and was Master of St. Andrew's from Nov. 1768 to November, 1769.

From the time of his first installation as Grand Master until the last quarterly meeting held during his life, he was engaged in public affairs of the greatest importance. His practice as a physician was very large; he was a member of various political clubs; was of the Committee of Safety of Boston, and of the same Committee of Massachusetts, a member of the Committee on Correspondence, and was a representative to the Provincial Congress, and at the time of his death its presiding officer. His correspondence with public men, not only in Massachusetts but in all the colonies, was voluminous, and yet he found time amid all these cares, perplexities, and labors, to earnestly attend to his duties as Grand Master.

Warren was absent from three meetings of the Grand Lodge—June 16, 1773; June 2, 1774; and September 2, 1774.

It is uncertain what detained him from the meeting of June 16, 1773; but June 2, 1774, he was engaged on a committee to draft "a solemn League and Covenant," as also upon other important committees, and at the same time he was writing vigorous articles for the *Gazette*.

On the 2d of September, 1774, he was absent for the last time. This was the occasion of the "Powder alarm." The day before, he was called to Cambridge to prevent a collision with the troops, spent the day there, and the next day, the 2d, was engaged with a committee in corresponding with the towns.

His last attendance at the Grand Lodge was March 3, 1775. On the 6th, which was Monday, he delivered his famous oration upon the anniversary of the Massacre, and his mind must necessarily have been preoccupied with the great subject upon which he was to speak, and of the personal danger to himself which he was thereby incurring. Notwithstanding he was at his post of duty, and for the last time presided over the Craft.

The following entry is made at the end of the record of this meeting:

"Mema. 19th April, 1775. Hostility commenced between the troops of Great Britain and America in Lexington Battle. In consequence of which the Town was blockaded, and no Lodge held until Dec. 1776."

On the 17th of June following, Warren breathed out his heroic spirit on Charleston Heights, and the Grand Lodge was left without a Grand Master.

After Warren was shot, it is uncertain by whom he was buried. The *Gazette*, published at Watertown, June 26th, 1775, says: "Warren was among the slain, and was buried by his friends at Charlestown." All accounts concur in this, that his body was recognized and that he was buried on the field.

March 17, 1776, the British troops evacuated Boston, but it was not until the 4th of April following that his body was found and identified. On the same day that his body was discovered, the Provincial Congress of Massachusetts accepted the report of a committee appointed to take under consideration the erecting a monument to the memory of the "Honorable Major-General Joseph Warren," in which the committee say they "find that the place where his body was buried is discovered, and that the Lodge of Freemasons in this Colony, whereof he was Grand Master, are desirous of taking up the deceased's remains, and, in the usual funeral solemnities of that society, to decently inter the same, and that his friends are consenting thereto." The committee "are of opinion that the said Lodge have leave to put their said intentions into execution."

The next day, April 5, the Deputy Grand Master, Joseph Webb, wrote to Bro. Perez Morton, at Watertown, then a member of the Provincial Congress, and who was also a member of St. Andrew's Lodge, and an intimate personal friend of Warren, saying that he was requested by the brethren of the Grand Lodge to beg the favor of him "to pronounce an oration on Monday next at the re-interment of our late Grand Master, Joseph Warren, Esq., the next day, April 6th, "Brother Morton," replied by letter, modestly accepting the task assigned him.

The *New England Chronicle*, of Boston, published that week, contains a description of the procession, which was composed of a detachment of the Continental forces; a numerous body of the Honorable Society of Free and Accepted Masons; the mourners; members of the two houses of the General Assembly, etc. The body was carried to King's Chapel, where, after prayer by the Rev. Dr. Cooper, Bro. Perez Morton delivered the oration, from which I take the following extract:

"Into this Fraternity he was early initiated, and after having given repeated proofs of a rapid proficiency in the arts, and after evidencing by his life the profession of his lips, finally as the reward of his merit, he was commissioned the Most Worshipful Grand Master of all the Ancient Masons through North America; and you, brethren, are living testimonies with how much honor to himself and benefit to the Craft universal, he discharged the duties of his elevated trust; with what sweetened accents he courted your attention, while with wisdom, strength, and beauty, he instructed his Lodges in the secret arts of Freemasonry; what perfect order and decorum he preserved in the government of them; and in all his conduct what a bright example he set us, to live within compass and act upon the square. With what pleasure did he silence the wants of poor and pennyless brethren; yea, the necessitous everywhere, though ignorant of the mysteries of the Craft, from his benefactions, felt the happy effects of the Institution,

which is founded on Faith, Hope, and Charity, and the world may cease to wonder that he so readily offered up his life, on the altar of his country, when they are told that the main pillar of Masonry is the love of mankind.

"The fates, as if they would reveal, in the person of our Grand Master, those mysteries which have so long lay hid from the world, have suffered him, like the great master builder in the temple of old, to fall by the hands of ruffians, and be again raised to honor and authority. We searched in the field for the murdered son of a widow, and we found him by the turf and the twig, buried under the brow of a hill, though not in a decent grave. And though we must again commit his body to the tomb, yet our breasts shall be the burying spot of his Masonic virtues, and there—

" ' An adamantine monument we'll rear
With this inscription, 'Masonry' lies here ! " "

This beautiful and touching allusion by the eulogist must have deeply impressed the brethren whom he addressed. No higher praise can be awarded to it than this, that every Masonic writer who, since that time, has alluded to the death of Warren, has copied the idea, if not the exact language, of the distinguished Morton in his oration.

Josiah Bartlett, Esq., afterwards our Grand Master, in an address delivered Saint John Baptist Day, 1790, which is recorded at length in the records of the Massachusetts Grand Lodge, remarks :

"The political events of the year 5775 produced important changes in the state of Masonry. These were no other than the heroic death of the Grand Master on the celebrated heights of Charlestown, and a temporary dispersion of the Grand Officers who, soon after the evacuation of Boston by the British army on the following year, influenced by a pious regard to the merits and memory of their departed patron, were induced to make search for his body, which was rudely and indiscriminately buried on the field of slaughter.

"They accordingly repaired to the brow of the hill, and by the direction of a person who had been on the ground about the time of his burial, a spot was found where the earth had been recently turned up, and was distinguished by a small cluster of twigs.

"Having removed the turf and opened the grave, the remains were easily ascertained, and being decently raised, were conveyed to the State House, in this metropolis, whence, on the 8th of April, 5776, after every mark of respect, and the just tribute of patriotic and affectionate applause, they were committed to the silent tomb ; but as the whole earth is a sepulchre of illustrious men, his fame, his glorious actions, are deposited in universal remembrance, and will be transmitted to the latest ages."

After the oration in King's Chapel, the procession was reformed and proceeded to the Granary Burying Ground, on Tremont Street, where the remains of Grand Master Warren, agreeably to the solemn ceremony of Freemasonry, and in all probability according to a ritual which, before this time, St. Andrew's Lodge had perfected, were re-interred in the tomb of George Richard Minton, a friend of the family. There they lay in perfect repose until 1825, when, says Frothingham, "they were identified by the nephew of the General, Dr. John C. Warren, by the eye-tooth, and the mark of the fatal bullet behind the left ear." They were then carefully placed in a box of hard wood, bearing a silver plate with the inscription "In this tomb are deposited the earthly remains of Major-General Joseph Warren, who was killed in the battle of Bunker Hill, on June 17th, 1775," and were removed to the Warren Tomb, in St. Paul's Church, Boston. August 3, 1855, these precious ashes were carefully deposited in an imperishable urn, and placed in the family vault at Forest Hills Cemetery, where they now repose.

During the Grand Mastership of Warren, three charters for Lodges were granted, viz: March 2d, 1770, Tyrian Lodge at Gloucester; May 13th, 1770, Massachusetts Lodge at Boston; March 6th, 1772, St. Peter's Lodge at Newburyport.

With the exception of St. Peter's, these Lodges are now in flourishing existence, and with their mother, St. Andrew's, are here this evening to participate in the centennial of the Grand Lodge, whose subordinates they were, and still are.

There are many interesting matters in the records of the Massachusetts Grand Lodge which I should be pleased to refer to, did time permit, especially the history of its independence. This was the first Grand Lodge upon the Continent which declared its independence of all other Grand Lodges, and which followed the destiny of its country at a time when even this humble support was most gratefully received by every patriotic heart.

At some other time I may trace its history through succeeding years down to March, 1792, when the Massachusetts Grand Lodge and St. John's Grand Lodge mingled together, in fraternal union, and buried forever in the peaceful waters of oblivion the animosities of nearly half a century. In that union disappeared forever the name of Modern Masons, but there was reserved that other name, "Ancient" as well as "Honorable," which was dear to the brethren of St. Andrew's and their associates, and which we are still proud to retain in our title.

BRETHREN—We stop for a moment in the busy turmoil of life to contemplate him whom the Craft, one hundred years ago, saluted as their Grand Master. We view him during all those trying scenes through which he passed, until he offered up his life upon the altar of

patriotism, and was consigned by loving hands to the silent tomb. We again open the grave of our lamented Grand Master, and over his mangled remains drop the fraternal tear of affection, and again plant there the acacia, fit emblem of his earthly immortality.

When the centennial again comes round upon the dial of time, his fame will be as world-wide as now, and the Craft, as they gather to celebrate the Feast, and pay their homage to the memory of Warren, may turn to the record of this Festival, and read that the magic spell of his influence was upon us, and that the "young, brave, blooming, generous, self-devoted martyr" awakened in our breasts the purifying emotions of tenderness and admiration.

PROCEEDINGS OF GRAND BODIES.

ARKANSAS.

THE Thirty-first Annual Communication of the Grand Lodge of Arkansas, was holden at Little Rock, commencing November 1st, 1869. M.: W.: E. H. English, Grand Master, presiding, and R.: W.: W. D. Blocher, Grand Secretary.

There were representatives from one hundred and fourteen Lodges present.

The address of the Grand Master is a very readable document, and we acknowledge no little pleasure in its perusal. That money-making is the great absorbing passion of the people of the present day, to which almost everything else, happiness, comfort, health, and knowledge must give way, Grand Master English takes cognizance in the following manner, and we hope the whole world will read and profit thereby, for they are words of truth :

The DOLLAR is now *king*—nay more, the DOLLAR is the IDOL of our country. Palaces and castles, abounding with luxury, fill the imagination of men, and silk, and diamonds and splendid equipages dazzle the visions of women ; all to be reared and purchased by bushels of gold and reams of greenbacks, acquired not by toil, but by trade moving under the pressure of steam, and speculation flying upon the wings of lightning. In this all-absorbing rush after the DOLLAR, religious and moral institutions are neglected, patriotism has become an empty sound, men seek public places merely to fill their pockets, and governments are converted into mere combinations to gather money from the multitudes, and distribute it to favorites. How is it, therefore, that you, during this reign of the DOLLAR, concluded to spend money in attending the Grand Lodge, instead of employing your

time at home making money? It is because you feel that there are *jewels* of great value, and more imperishable than gold, or silver, or greenbacks. You are laboring for the promotion of an institution which has lived to see the hoardings of misers scattered to the winds, the palaces of the rich crumble into dust, and the wealth of empires perish. You are serving humanity and charity, and laying up treasures that will never waste."

Dispensations, for the formation of *nineteen* new Lodges, were issued during the year. This is more than half as many as the whole number of Lodges that existed in the state in 1849, when Grand Master English was first chosen to preside over the Grand Lodge. We hope our Arkansas brethren will not make haste too fast, but will well and truly try each stone admitted into the Masonic edifice by square, level, and plumb.

Complaint is made of a Lodge in Washington City for violating the jurisdictional rights of Arkansas. These complaints are becoming so numerous, that we recommend, that unless the Grand Lodge of the District of Columbia take measures to abate the evil, that all intercourse be suspended, by the Grand Lodges of the country, with that Grand Body and its subordinates. In justice to the Grand Lodge of the District of Columbia, we will state that a resolution curing this evil was introduced at the last Annual Communication.

The Grand Master in closing, says:

Twenty autums ago, when first honored with a seat in this Grand Oriental chair, to preside over the Representatives of the "Sons of Light," the subordinate Lodges were but few, and the membership feeble in numbers. When I deliver this gavel to my honored successor, at your present convocation, I shall turn over to him the government of *two hundred and forty-two* Lodges, with a reported membership of *eight thousand*.

There were initiated during the year, 1,086; passed, 815; raised, 857; Admitted, 571.

M.: W.: W. D. Blocher was elected Grand Master, and R.: W.: L. E. Barber, Grand Secretary.

VIRGINIA.

The Grand Lodge report of Virginia, for 1869, is defective in several particulars, one of which is, that it does not state *what* Annual Communication that of 1869 was. Again, we can find no recapitulation, and have not time to count the Lodges, their initiations, passings, and raisings, or the number of Masons on the rolls of Lodges.

The Annual Communication for 1869 was held at Richmond, commencing the 13th day of December, M.: W.: William Terry, Grand Master, presiding, and R.: W.: John Dove, Grand Secretary.

The address of the Grand Master is very short, covering less than four pages of the printed proceedings. The status of colored Masons occupies the main portion of the address. We cannot see the necessity or use of agitating this question of the status of colored Masons, or the right of colored men to become Masons. We think the whole argument is an expenditure of breath which should be reserved for the cooling of porridge. If questions of caste, color, or nationality is suffered to become subjects of argument in Masonic Lodges, from that day Masonry may date its downfall. Suffer it not to cross the threshold of the outer door—suppress it, the moment it raises its head or voice inside of a Lodge; and above all, Grand Masters should eschew the evil.

A resolution was adopted for the publication of the proceedings of the Grand Lodge from the organization of the same.

M.: W.: Thomas F. Owens was elected Grand Master, and R.: W.: John Dove, Grand Secretary.

NORTH CAROLINA.

The Eighty-third Annual Communication of the Grand Lodge of North Carolina was holden at Raleigh, commencing December 6th, 1899. M.: W.: Robert B. Vance, Grand Master, presiding, and R.: W.: Donald W. Bain, Grand Secretary.

Grand Master Vance lays down some good law, much good advice, and deals understandingly with Masonic principles in his annual address. He advises Masons to *read*, not only the Constitution and By-laws of the Grand Lodge and their own subordinate Lodge, but standard writers upon Masonic law, and thereby save the Grand Master much trouble, pains, and correspondence. If Masons would read Masonic publications they would become posted upon such matters, as the law would be collected and considered at their hands.

Some unsophisticated brother propounded the following singular question: "Is it Masonic to hold balls in the Lodge-room, or to play cards therein?"

The Grand Master gave the following answer:

"Dancing and card-playing are not taught in the ritual or landmarks. They had better be practised elsewhere, if at all."

The Grand Master rules that a non affiliated Mason cannot visit a Lodge more than once in that jurisdiction. We hope our own Grand Lodge will adopt the same regulation—and in conjunction abolish the affiliation fee.

A brother asks the question: "Is drunkenness or profanity sufficient reason for a B. B.?" The Grand Master answers, that "either is sufficient."

In his address the following is related:

THE BEAUTY AND SAFETY OF THE SIGN-LANGUAGE.

In March, 1865, a Confederate officer was returning from a long and painful captivity to his own distressed and bleeding region. The splendid steamer on which he was still a prisoner, passed old Fortress Monroe, the wrecks of the Congress and the Cumberland, associated with the fame of the Merrimac, and entered the majestic James River. It was a fine day, and the deck was crowded with Federal officers. It was a continuous line of "blue," broken only by the solitary "gray" of the officer mentioned. As "twilight gray" was coming on, he felt very lonely, although in a crowd. Desiring to see if any would recognize "a brother in gray," he simply *walked across the deck*. In a moment, a man with silver locks was at his side, and the warm palm of the stranger caused a thrill in his. "I saw you," said he, "and you and your party (there were eleven others in the cabin) must take tea with me." They went. As the tea was finished an officer with shoulder straps tapped the two brothers on the shoulder, remarking, "you must now separate." No word was spoken, but the Confederate drew from his pocket a prison ring and slipped it on the finger of the stranger, while he took a beautiful Masonic breast-pin and placed it in the bosom of the gray. Then, while the cold, lovely stars looked down on the love of their bosoms, they gave the last true grip, never to be forgotten on earth. The stranger was Bro. Jordan, of Boston, Massachusetts, and the gray knows not if he is yet living.

Dispensations for the formation of nine new Lodges were issued during the year.

Whole number of Lodges, 218; number of members, 8,909; initiated during the year, 588; passed, 528; raised, 451; affiliated, 161.

THE SPRIG OF ACACIA.

BECAUSE the dissecting knife of the medical professor has never revealed the soul or immortal part of man, as it has laid bare muscle, artery, vein and nerve; and because the dissecting room has only demonstrated how wonderfully and fearfully the physical man is made, and failed to enlighten us upon the great and important question of how the spiritual man is constructed, therefore skeptics tell us there is no soul, or spirit, or immortality, or hereafter, but that all there is of man, physically, mentally or spiritually, dies, and man becomes as if he had never been. Is this short, transitory existence of a day, indeed all there is of life? If so, better far that we had never been born.

But when we turn our inquiring gaze upon the Sprig of Acacia, that

buds and blossoms over the mortality of physical man, we are forcibly reminded of that immortal part, the soul or spirit, the image and affinity of the Eternal Spirit whom we adore, which, though the physical body, or tenement, may moulder to dust, can never, never, never die! Beautiful emblem—though we may not comprehend the process of nature which expands thy bud, unfolds thy blossoms, and paints thy delicate petals, we know that as sure as the spring time shall come thy buds will unfold, though the most delicate dissecting knife may not demonstrate the process by which this is all done. The most of God's works are far beyond the comprehension of mortal man, he never will be able to understand nature in all its glory until freed from his physical nature, and is admitted into the light of the immortal.

Has the dissecting knife ever revealed to man, or demonstrated what it is that thinks, reasons, loves, suffers and enjoys? Can the most scientific surgeon dissect a thought, or lay bare an impulse? Is not the spiritual entirely beyond the reach of the dissecting knife, or the analysis of the chemical laboratory? Can the most learned and scientific tell us what thought is? Can they even analyze a dream? Is not the physical man alone a sufficient mystery for the most learned to solve, without attempting to discredit the existence of the spiritual, because a spirit cannot be dissected, as one would carve a chicken?

The one God, who created man for some wise purpose, has planted in his bosom an evidence of his immortality too strong to be overthrown by the flimsy arguments of the skeptic. From the most civilized and enlightened, down to the most ignorant and degraded barbarian, the same evidence of a future existence, of the immortality of the soul or spiritual man, is implanted, not by education, or teaching, but by God himself. The more civilized and advanced in education, the more beautiful should that future life appear, and the stronger should be the evidence.

How beautifully is the Mason taught that future, immortal life. We have even known the confirmed skeptic to yield to the pure faith by the teachings inculcated around our Altar, and his skepticism has vanished at the sight of the sprig of acacia, for nature presents unanswerable arguments, and forces conviction where cold logic, based upon physical premises would fail. It is not alone to the GREAT LIGHT of Masonry we go for evidence that though we die, yet shall we live; that this life of cares, vexation, sorrow, sickness and suffering is not all there is of man. We feel an evidence within, stronger than the written evidence, and we read in nature evidence even stronger than our faith, that though "the dust shall return to dust as it was, yet shall the spirit return to God who gave it." With such a faith, there are no grim terrors in death to the good man and good Mason, for the sprig of acacia reminds him that there is an imperish-

able part within us, which will survive the grave, and happy in the consciousness of a well spent life, the setting splendor of his sun will gild his departing moments with the gentle tints of hope, and close his earthly career in peace, harmony and brotherly love, to open in the higher degree of the Celestial Lodge above where the Grand Master of the Universe forever presides.

MASONS AND ANTI-MASONS.

THE following able article is from the London *Freemason* of March, which we take pleasure in copying for the benefit of the Craft on this Western Continent :

"The loftiest oaks are the most exposed to the storm ; the proudest positions in life are most pervious to the assaults of envy and malice. and if this be true, as a rule, in the material operations of nature, and in the existence of individuals, it may be readily traced in the history of religions, philosophies, and political systems.

"Every form of belief has been assailed with the sharpest weapons of criticism—every metaphysical dogma has been questioned and opposed—every theory of civil policy has met with deadly foes.

"It need not surprise us, under these circumstances, to find that an institution like Freemasonry should be received with dislike and antagonism by a section of the community. Some fancy that it interferes with their cherished religious opinions—others that it circumscribes their ideas and actions within the limited sphere of the Fraternity—while others imagine that it is a frivolous amusement, in which sensible men can take no pleasure. Of late years considerable attention appears to have been devoted to the subject of the real antiquity of the Craft, and recently our interesting cotemporary, *Notes and Queries*, has had several communications from contributors on this head * * * * *

"No greater compliment can be paid to the Masonic Institution, than to show that it has survived all the Gormagons, the Gregorians, the Jerusalem Sols, and other spurious imitations of our Order which flourished for a brief space during the past century. These associations had, we will grant, the same chance of success as Freemasonry—where are they now ? Buried forever in the dust of oblivion—and why ? Because their principles were ephemeral, and their practices merely festive and social. Freemasonry, whether it be really of Jewish origin, or a development of the operative sodalities of the middle ages, possesses in its laws, its precepts, and its results, an infinite capacity for good ; it is in harmony with all the nobler impulses of our

being—it is, so to speak, a similitude of that more perfect state of humanity for which all earnest thinkers yearn and strive. Such a perfect institution needs no defenders in a free country, and we must, therefore, condemn those well-meaning brethren who enter the list to do battle with its profane opponents, especially in the columns of a secular newspaper.

“Our ancient regulations teach us that we are not to engage in controversy with the uninitiated world upon the merits or demerits of the Craft, and experience shows that little advantage is to be derived from pursuing an opposite course. * * * * *

Freemasonry has outlived more serious menaces, and a body which can defy the once omnipotent power of Rome need not fear the paper pellets of an obscure scribbler.

“Let it be remembered that in America our brethren have had to pass through the fiery ordeal of persecution; that men are still alive who can recollect the Anti-Masonic excitement caused by the disappearance of the infamous Morgan, and that for years the Anti-Masons assumed a distinctive name, and fought bitterly against the very existence of the Craft in the United States. Can a better commentary upon their mad and miserable efforts be made than to point to the unparalleled position which the Masonic Order now holds in America?

“For one temple of Freemasonry that existed in the great Republic in 1825, there are now twenty; for every Mason there are now a hundred, and persecution and obloquy not only signally failed to destroy the immortal fabric of the Craft, but have tended to consolidate and strengthen the power of the Order in the hearts of mankind.

“Let the heathen rage; our trust is not in our ceremonies—beautiful, sublime as they are—it is the *principles* of Freemasonry in which we glory, they are pinnaced high above the storms of time. Let us ever march onward in the spirit, regarding neither the slaves of superstition on the one hand, nor the children of foolish envy on the other. Our mission is to do good upon earth, and every son of Adam will be welcomed into our paternal circle if he obeys the divine behest, ‘Ask, and ye shall find; knock, and it shall be opened unto you.’ But we have no desire to drag reluctant votaries to our altars; they must come of their own free will and accord, and if any man chooses another path, it is not our creed to prevent him.

“We can therefore safely leave the insufferable folly, not to say, insolence, of those who ignorantly deride our institution to the calm and impartial verdict of public opinion, premising that it is but a shallow evidence of learning and research in any individual to confound Freemasonry—under whose canopy men of every nation work and teach—with those mushroom societies of tavern wits, the Gregorians or Gorgorians of the eighteenth century.”

A BEAUTIFUL EXTRACT.

IT was nighth, Jerusalem lay quietly among her hills as a child upon the breast of its mother. The noiseless sentinel stood like a statue at his post, and the philosopher's lamp burned dimly in the recesses of his chamber. But a mortal darkness involved the nation in its unlighted shadows. Reason shed a faint glimmering over the minds of men, like the cold and insufficient shining of a distant star. The immortality of a man's spiritual nature was unknown, his relations to Heaven undiscovered, and his future destiny obscured in a cloud of mystery.

It was at this period that the two forms of etherial mould hovered about the land of God's chosen people. They came like sister angels, sent to earth on some embassy of life. The one of majestic stature and well formed limbs, which her snowy drapery hardly concealed, and in her erect bearing and steady eye, exhibited the highest degree of strength and confidence. Her right arm was extended in an impressive gesture upward where night appeared to have placed her darkest pavillion; while on her left reclined her delicate companion, in form and countenance the contrast of the other.—She drooping like a flower moistened by refreshing dews, and her bright but troubled eye scanned them with ardent but varying glances. Suddenly a light like the sun flashed out from the heavens and Faith and Hope hailed with exciting song the ascending of Bethlehem.

Years rolled away, and the Stranger was seen at Jerusalem. He was a meek, unassuming man, whose happiness seemed to consist in acts of benevolence to the human race. There were deep traces of sorrow on his countenance, though no one knew why he grieved, for he lived in the practice of every virtue, and was loved by all the good and wise.

By and by it was rumored that the stranger worked miracles, that the blind saw and the dumb spake, the dead arose, the ocean moderated its chafing tide, the very thunder articulated, he was the Son of God. Envy assailed him to death.

Thickly guarded he slowly ascended the hill of Calvary. But Faith leaned on his arm, and Hope, dipping its pinions in his blood, mounted to the skies.

IF we work upon marble, it will perish; if upon brass, time will efface it; if we rear temples they will crumble into dust; but if we work upon our immortal minds—if we imbue them with principles, with the just fear of God, and the love of our fellow men—we engrave on those tables something that will brighten all through eternity.

LIFE LESSONS.

BY REV. J. GIERLOW.

Men have their spheres, wherein with ease they move,
 Their flights are awkward, if beyond they rove.
 Fishes, in water—birds, in air should dwell ;
 And men have elements they fit as well,—
 Each, in his station, should aspire to rise,
 And ever upward lift his anxious eyes :
 Yet each should choose that most congenial soil,
 Whercon with pleasure he can tireless toil ;
 And then map out the voyage he would sail—
 Hoist a fair flag, and woo the fickle gale.

First, feel your way, if you success would find,
 Study your powers of body, soul, and mind,—
 Summon them all, yet not too much essay,
 Be brave, yet cautious,—you shall win the day !

Heaven to all mortals talents has assigned,
 Some for rough spheres, and some for more refined ;
 Each, to his credit, can some station fill,
 Better a low one well, than high one ill.
 In the great plan of God thou hast thine use :—
 Despise thy gifts, or rust them by abuse,
 And manhood dwindles—virtue shrinks away,
 And clouds obscure the sunshine of the day.
 Honor thyself, thy talents, and thy sphere,
 By doing well thy work : heed not the sneer
 Of those who count thee ignorant and poor,—
 Such are behind thee, though they seem before.

Action is life, and labor worship true ;
 And they who life's perfection would pursue,
 Must toil, and act their part in life's great scene,
 Where all are players—all the plot sustain.

OUR SATURDAY NIGHT.

SWINGING ON THE GATE.

ANOTHER week nearer Home !

Another blessed Saturday night added to the triumphs of Eternity
 as it has been snatched from time.

The lover thinks he is one week nearer the day when she will be his
 to love for ever, while the sweetheart thanks God that one week more
 has gone from her life of hated unfulfillment ! The sick sufferer who
 is expecting death thanks God that another seven day veil has been

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removed from before the door we all must enter once, and wonders if another week will be all for earth or a part for heaven.

To-night we walked home, for the cars were crowded. We were thinking of the labor we had done since the last went and this one came. There were so many letters written—so many columns of editorial written—so many requests granted and so many refused—so many made glad, and so many disappointed, just as it is in life each day you know. And we were thinking and wondering how many thousands, or hundreds of persons in the land would read this Saturday Night what we had written and printed since last we closed the labors of the week, wiped our pen so clean, and placed it on the little rack to rest against the morrow.

As we walked along we saw leaning over a little iron gate in front of a neat brick house a pretty, chubby-faced boy, as if waiting for someone. Looking to a window, we saw a middle-aged woman sitting thereby with a paper in her hand as if reading.

"Halloo, little captain! You are the boy that has red cheeks and bright eyes! What are you doing here in the cold?"

"*I am looking for my papa!*"

"Where is he coming from?"

"Down town, sir, and he comes afoot!"

"What is your name?"

"Bobby."

"How old are you?"

"Five years, so mama says!"

"Where is your mama?"

"At the window! Don't you see her? *I can.*"

"Oh, yes—that is her, sure enough!"

"When does your papa come?"

"He always comes *now!* And I am waiting for him, and so is mama."

"Well, Bobby, you are a nice little boy. Do you love your papa?"

"Yes, sir."

"Well, he will come pretty soon. Maybe he is stopping to buy something to bring you!"

"I know he is—and he kisses me when he comes, and he'll kiss mama, too, 'cause he always does, and I kiss him, and mama kisses him, too!"

"Well, Bobby, hadn't you better run in where mama is, and look out of the window till papa comes. It's cold out here!"

"No, sir—I don't want to! He'll come, for he always comes *now!*"

Just then, down the little one sprang from the gate, pushing it open and then scampered down the sidewalk a few rods, to meet the one he had been waiting for, and one who he knew always came *now*.

Perhaps some of you saw him. He was a well-built man, clad in honest garb. His cap fitted close to his head—his coat was closely buttoned—he caught the little boy to his arms and kissed him—then let him down and walked along with a proud, firm muscular step like a monarch among men. No wonder the little boy swung on the gate—no wonder the wife sat looking out of the window for his coming. He held the hand of the little one who trotted along by his side. As they came to the gate, by side of which we stood carelessly, the woman at the window arose and walked to the door, the man passed by—little Bobby looked at us with a smile and said—

“I told you he'd come!”

They passed into the house, and we came to ours.

That man is living to a purpose. He is a true man, of use in the world. Two hearts at least, besides his own were made glad by his coming. And he was good not to keep them waiting, as thousands and thousands of men, and women too, keep their loved ones waiting, when the heart is hungry for love, and the minutes drag like hours. He was a working man—his hands and his clothes told us so. The week went and he came. Not late, as if he hated to come home, but early, as if his heart was there. Little Bobby was proud of him. He knew his papa would come. And with a warm, earnest kiss. Little Bobby was happy, The father was happy, or his looks lied—and they did not.

* * * * *

Now, we have been thinking till the hands on the watch-face before us point to midnight. What a good world this would be if every home had a gate where swing and wait a little one, *knowing* that *now* papa would come with a kiss, a smile and a good heart. If at ever home, by the window, were seated some loving woman and loving wife, waiting, not dreading the approach of her husband, *knowing* he would be there on time, quick, firm in his step, prompt in his manhood, and sober like one who is monarch of himself, and therefore over all. And all men might be so—can be so if they will. And then what a glorious world in which to live!

And we have been thinking, and must write it before we quit work, of the thousands of little boys and girls who might swing for hours and hours on gates, of the woman who may watch at windows for hours, wondering when will come—*how will come*—the one who is at heart real good, but who lacks the nerve to be the man he ought to be, can be, should be, and would be if he would only stop to think, and see if there was not a better way to happiness than he was in. And we have been thinking of the poor widows whose husbands can never more to them come, no matter how long they watch at windows—of the men whose wives are gone, never more to return—of the orphans

who have no one to come home now and catch them to their arms and love them. And we have been wondering if any man who reads this will be brave enough to go to his home a little earlier each night, and try to be a real good, earnest man, who will be proud of himself of his manhood; of whom his home ones will be so proud as he is so deserving. We know some will, and some will *think* they will, but when comes the hour, they will forget as we all do; and instead of making glad the hearts of those who would be so glad to have them come home, perhaps not with presents, but like men, sober, kind, loving; will wait a little longer, till thus their life becomes a failure.

God bless all who love their "loved ones," and do not keep them waiting, and all those who suffer at heart from the absence of those they dearly love, and for whom they wait and watch, and watch and wait hours upon hours, till all of joy, of hope, of heart, of life, of love, has gone, as has this Saturday Night.—*N. Y. Democrat.*

A WORD TO FATHERS.

WE have read a story of a little boy who, when he wanted a new suit of clothes, begged his mother to ask his father if he might have it. The mother suggested that the boy might ask for himself. "I would," said the boy, "but I don't feel well enough acquainted with him." There is a sharp reproof to the father in the reply of his son. Many a father keeps his children so at a distance from him, that they never feel confidentially acquainted with him. They feel that he is a sort of monarch in the family. They feel no familiarity with him. They fear him and respect him, and even love him some, for children can not help loving some, everybody about them, but they seldom get near enough to him to feel intimate with him. They seldom go to him with their little wants and trials. They approach him through the mother. They tell her everything. They have a highway to her heart on which they go in and out with perfect freedom. In this keeping-off-plan fathers are to blame. Children should not be held off. Let them come near. Let them be as intimate with the father as the mother. Let their little hearts be freely opened. It is wicked to freeze up the love-fountains of little one's hearts. Fathers do them an injury by living with them as strangers. This drives many a child away from home for the sympathy his heart craves, and often into improper society. It nurses discontents and distrusts, which many a child does not out-grow in his life-time. Open your hearts and your arms, oh, fathers; be free with your children; ask for their wants and trials; play with them; be fathers to them truly, and then they will not need a mediator between themselves and you.

GRAND ORIENT OF FRANCE.

MANY brethren have inquired the cause of the resolution adopted by the Grand Lodge of California at its last communication, suspending all Masonic intercourse with the Grand Orient of France. We find the case is not understood by a large portion of the Craft, and as a Committee of the Grand Lodge of Michigan have, in a report presented by them, and adopted by the Grand Lodge, set forth the cause of complaint in a concise and clear manner, we copy from the report for the information of Masons generally. The facts are briefly these :

"The Supreme Council of the A. & A. Scotch Rite of the sovereign and independent State of Louisiana," having its Grand East at New Orleans, professes to confer *the first three degrees in Masonry*, and to occupy the Masonic jurisdiction of that State ; and this, too, notwithstanding the fact that our sister Grand Lodge of Louisiana has long been recognized, by all Masonic powers, as supreme within that jurisdiction.

It is proper to say that the recognized Supreme Councils of the Scotch Rite, in the United States, carefully refrain from interference with the Symbolic degrees of York Masonry, and receive, as candidates for their Rite, none but Master Masons. This spurious body in question, therefore, violates the rule and policy of its professed rite in presuming to exercise the prerogatives of the York Rite.

It has had a nominal existence for some twelve years. Ten years since it applied to the Grand Orient of France for recognition, which was then promptly refused, and its chief officer, who was at that time a member of the Supreme Council of France, was expelled by his Council for the unmasonic conduct of engaging in this very transaction. Notwithstanding this, and after a lapse of nine years, the Grand Orient of France recognizes the body once declared spurious by itself, and enters into friendly alliance with it.

This radical change of policy, involving a virtual repudiation of its former act, by the French Grand Orient, is quite remarkable, and naturally leads to an inquiry into the character of its motives.

That there had been no change in the Masonic status of the spurious body, no new facts developed in its history to warrant a change of opinion upon its Masonic merits, no relinquishment of opposition, by the Grand Lodge of Louisiana, to all recognition of the invader of its Masonic jurisdiction, are all admitted in the report made to the Grand Orient of France, and approved by its Grand Master, Mellinet. Perhaps this M. : W. : Grand Lodge expects to be assured that some gross departure from the established landmarks and principles of Masonry, some violent infraction of ancient and approved Masonic policy has been urged against the Grand Lodge of Louisiana by our French

brethren, in justification of their flagrant violation of the courtesies and fraternal relations that should be observed between Grand Masonic bodies. But nothing of this kind is even alleged, for the very good reason that the Grand Lodge of Louisiana has not, in the smallest respect, departed from our landmarks, principles and policies, in the observance of which it has flourished from the beginning of its existence, and has been recognized, by the Masonic world, as a faithful exponent of Masonic ideas.

A scrupulous observance of the landmarks we have been wont to regard as a Masonic virtue. Is it not surprising that what we prize as the virtue of our Louisiana brethren, is urged by "French Masonry" as *its only reason* for a meddling interference in the domestic affairs of one of our Masonic families?

The sin of Louisiana is this: It adheres to the ancient landmarks, which declare the *qualifications of the candidate*, and the *right of the secret ballot*. The French Grand Orient demands the change of the first, and the virtual destruction of the latter, under the penalty (if we refuse) of suffering her displeasure. The result of this demand upon American Masons cannot be doubtful. Whether foreign interference in American affairs, of any description, has been hitherto so profitable that the success of this Masonic adventure may be safely assumed, is a question we leave to the judgment of our French brethren.

Your Committee are therefore forced to the conclusion that, in the recognition of this so-called Masonic body, the Grand Orient of France has not been prompted by motives in harmony with the true spirit of Masonry, or by a fraternal regard for the rights and interests of the Grand Lodge of Louisiana.

In conclusion, your Committee would respectfully urge that the Grand Lodges of the United States should present an unbroken front in condemnation of, and in opposition to, such invasions by a foreign Masonic power, of the jurisdiction of any Grand Lodge of the United States. Common safety and other common interests require that while the Masonic powers of this nation carefully avoid all uncourteous and unfraternal interference with foreign jurisdictions, and studiously seek to extend that sentiment of universal brotherhood which is characteristic of the Order, and scrupulously preserves those landmarks within which they have grown and prospered for so many years; they should, at the same time, be united and firm in opposition to every act of encroachment upon any lawful and recognized Masonic jurisdiction within these United States."

Then follows resolutions prohibiting intercourse with the Grand Orient of France, similar to the resolutions passed by the Grand Lodge of California, and by most of the Grand Lodges of this country.

SCENERY IN PALESTINE.

THE following description of Palestine scenery is from the "Giant Cities of Bashan," and will be read with pleasure by all who admire a beautiful descriptive scene, but more by those interested in the history and topography of Palestine :

It was a sunny day in the month of May I last rode through the tangled thickets of thorns and thistles on the desolate plain of Genesaret, and after a farewell visit to Chorazin, Bethsaida, and Capernaum, turned my horse's head toward the mountains of Naphtali. The heat along the shore was intense ; but as I climbed the rugged steep, refreshing breezes fanned my cheek, and the perfume of a thousand flowers filled the air. Poppies, anemones, marigolds, convolvulus, star of Bethlehem, and numerous others, clothed the mountain side—here a field of bright unbroken scarlet ; then another of golden yellow ; yonder a bank of shrubs and dwarf oaks, all draped and festooned with snow-white convolvulus ; and the intervals everywhere filled up with a glowing mosaic of rainbow hues,—

" And what a wilderness of flowers !
It seemed us though from all the bowers,
And fairest fields of all the year,
The mingled spoil were scattered here."

It was a rugged and toilsome path. Often there was no path at all ; and we rode right on up bank, through brake, guiding our course by the frowning battlements of Safed, which loomed against the bright blue sky far overhead. From the hillside we turned into a wild glen, where the voice of the turtle floated from tree to tree ; and the cooing of countless wood pigeons ran like a stream of soft melody along the jagged cliffs above us.

We stopped at intervals to look out over the country as it gradually opened up behind us. I say we ; for I was not now alone—a goodly company of pilgrim friends from the far west encircled me, all as fully alive to the beauties of nature and the absorbing interest of "holy places" as I was myself. I remember well one spot where we reined up in a retired nook, under the shade of a huge walnut to admire a scene of surpassing grandeur. In the foreground, on the left, rose a limestone cliff three hundred feet or more. Half way up was the facade and dark door of an ancient sepulchre. Beyond it away down through the vista of the wild glen, slept the Sea of Galilee in its deep, deep bed. In the back-ground was the mountain chain of Gilead—a massive wall of purple ; and one on the right, over a forest of brown hill-tops, rose the graceful rounded summit of Tabor.

SAFED—THE EARTHQUAKE.

We pitched our tents beside the castle of Safed, and spent the evening in exploring its ruins. It crowns a peak, two thousand seven hundred and seventy-five feet high, which forms the southern culminating point of the mountains of Naphtali. The town lies along the steep slope beneath, and contains a population of a thousand Jews and two to three thousand Muslims. The houses are ranged like terraces—the roofs of the lower tiers forming the streets of those above.

This accounts for the great destruction of property and the terrible sacrifice of human life during the earthquake of 1837. Safed was then much larger than at present; but in a single moment three-fourths of its houses were thrown down, and five thousand of its inhabitants buried beneath them. The poor Jews suffered most. The spectacle presented after the earthquake was heart-rending. Many were killed instantly; others, buried beneath ruins, or wedged in by fallen stones or timber, perished miserably before they could be released; a few were only extricated after five or six days, covered with wounds, and fainting with thirst.

Abundant traces of the earthquake were still there. Many of the largest and best houses in the town shattered and deserted; others, though still habitable, rent from top to bottom; the battlements and towers of the old castle lying in confused heaps; and what was far more impressive than all, and enabled one to form a fuller idea of the appalling catastrophe, the whole surface of the ground, on the top and round the sides of the hill, bore marks of the frightful convulsion;—here, great masses of rock rent and torn; there, huge fissures in the earth, half filled with loose clay and stones from the shivered sides.

Hugh Miller has somewhere said, "The natural boundaries of the geographer are rarely described by right lines. Whenever these occur, however, the geologist may look for something remarkable."

Probably Palestine affords the best example of this in the world. From the foot of the Hermon to the borders of Edom the Jordan valley is a right line, straight as an arrow; and no where does the geologist meet with such remarkable physical phenomena. The whole valley, as I have shown elsewhere, is a huge fissure in earth's crust, varying from one to thirteen hundred feet in depth. Asphalt is thrown up from its bed; sulphureous vapors and boiling waters are emitted at intervals; while the mountain-chains on each side are every few yards shaken to their base by internal convulsions. Safed appears to be one of the grand centres of volcanic action; and it is interesting to note how the hot springs at Tiberias, Gadara, and Callirrhoe on the shore of the Dead Sea, well out in unison with the throbs of its fiery heat.

Safed is one of the four Jewish "holy places" in Palestine, and yet

it has no Biblical interest. Its castle is a relic of the Crusades, originally built and garrisoned by the heroic Templars.

The great attraction of the place now, at least for the Christian pilgrims, is the noble panorama it commands. From its crumbling battlements one gets perhaps the best view of the deep basin of the lake of Tiberias, and the chasm of the Jordan entering and leaving it; and then he can look away out across the plateau of Bashan to its mountain-chain on the eastern horizon. On the southeast is the range of Gilead; and on the south the eye roams at will among the wooded hills, and winding glens, and green plains of Lower Galilee.

HEBREW LEGEND.

GRAND MASTER ENGLISH, of Arkansas, in his annual address to the Grand Lodge, relates the following legend, which we give for the lesson it teaches:

"Not long since a venerable Hebrew brother told me a story, which I had never heard before; and which he said he learned, when a boy, in the fatherland, from his aged uncle, who was a Mason, and who assured him that he had it in a very ancient parchment manuscript, which had never been printed. Pleased with the story, I said to him that I would tell it to the Grand Lodge some day, and let it be printed. So I give it to you now for what it is worth. It is the story of

SOLOMON, THE RAVEN AND THE WORM.

Solomon, the Most Wise, was sitting in a grove, near his rural palace, observing a raven feeding her young. Whilst she was off in search of food, telling a servant to bring a glass bowl, he placed it over her nest so as to cover the young birds. When she returned to the nest, the young ravens opened their mouths to receive the supplies which the mother was accustomed to bring them; and she, meeting with the transparent obstruction, fluttered about it for some time in vain attempts to reach her imprisoned children. Vexed, she made repeated but ineffectual efforts to break the vessel with her beak. Despairing of success in this mode of attack, she lighted upon a limb, near by, and sat for some time, seeming to meditate. Then leaping into the air, and spreading her black wings, she moved off with rapid flight in the direction of an island in the Mediterranean Sea. Our Grand Master, who had watched with interest all her movements, sat waiting for her return. Finally she came, bearing in her beak a large white worm; and placing it on the rim of the nest, near the edge of the bowl, it

crawled over the vessel, and along its track the glass instantly cracked, as if cut by a diamond, parted, and fell to the ground !

The Masons were in the quarries preparing stones for the temple. They used the drill and the wedge, but the process of parting the stones by these simple implements was tedious. The idea flashed upon the mind of Solomon that, by the instinct of the raven, Providence had placed in his hands a wonderful, but more effective instrument. Taking the WORM to the quarries, he placed it upon a great stone which the laborers had heaved out from the mountain ; it crawled across it, and, to the amazement of the wise man, the stone opened along its path, and tumbled apart. Thousands of stones were thus separated into suitable rough ashlers, to be finished by the chisels and the mallets of the Craftsmen !

Such is the substance of the story. It may be a mere fable. It may be that the insect excreted from its body some mysterious chemical substance that parted the glass and the stone. Or it may be that Providence, who confounds the wisdom of men by using simple means to effect great purposes, supplied to Solomon this wonderful little craftsman, to aid in the great work of erecting a temple for his worship.

Be this as it may, I have repeated this "Strange Story" to illustrate the fact that Solomon, like Job, was a student of the Book of Nature, from every great page of which—whether he looked upon the sea, into the air, upon the earth, all teeming with life, or up into the heavens, sparkling with the lamps of night—he learned, as all Masons may, lessons of wisdom."

EXAMPLE.—Many brethren, by the time they have been eight or ten years in the Order, become wearied with work, and gradually retire from active labors. "Have too much to do"—"am getting old, and do not go out at night—let the younger men do the work," etc.

We wish to point all such brethren to an example :—we have just received a letter from Arkansas, ordering the *History of the Knights Templars*. The writer seems to be deeply interested in Masonic literature, and anxious to acquire Masonic knowledge. He is High Priest of Monticello Chapter, No. 13, and T. Ill. of Cephas Council, No. 3, both at Monticello, Ark. He does not say so, but we should not be surprised to learn that he was Senior Deacon of his Lodge. He adds this significant sentence, however, at the close of his letter,—"*I am in my eighty-first year.*"

Only eighty-one, presiding in two Masonic bodies, and sending for Masonic works to read ! Shame on you young men of thirty or forty, who "can't find time to read a Masonic paper," nor even attend the Lodge. Of what use are such Masons as Masons ?"—*Masonic Review*.

OUR DAILY BREAD.

A beggar boy stopped at a rich man's door—
 "I am homeless and friendless, and faint and poor,"
 Said the beggar boy, as the tear-drop rolled
 Down his thin cheek blanched with want and cold.
 "Oh, give me a crust from your board to-day,
 To help the beggar boy on his way!"
 "Not a crust, not a crumb," the rich man said,
 "Be off, and work for your daily bread."

The rich man went to the parish church;
 His face grew grave as he trod the porch;
 And the thronging poor, the untaught mass,
 Drew back to let the rich man pass.
 The service began—the choral hymn
 Arose and swelled through the long aisles dim,
 The rich man knelt, and the words he said
 Were, "Give us this day our daily bread."

A MASON'S WIFE CARED FOR.

It is contrary to the spirit of Masonry that its charities should be published to the world, and we seldom indulge in even copying from profane sources generous acts of our brethren, but occasionally we are inclined to note here and there a good action, that our brethren, as well as the world may know that the fires still burn brightly on our Masonic altars. The *Omaha Republican* relates the following incident which lately occurred in that city, and which we reproduce, as follows:

"Mrs. Gage, a resident of Boston, arrived in Omaha yesterday morning, being on her way to San Francisco, where her husband, lately engaged in mining pursuits, is suffering from mental derangement. Upon the information reaching her in Boston of the condition of the man whom she had sworn to, and does love, honor and obey, Mrs. Gage immediately, without taking time to make the necessary preparations, or reflecting upon the expense incident to so long a journey, started alone, and with little baggage, to render all the succor in her power to her unfortunate partner. On her arrival at this point, she found herself completely destitute of funds, and her passage to California only half completed. No words can paint the agony of mind suffered by her upon the realization of the sad situation, and she thought that her poor husband was in the utmost need of all the consolation she could administer. But she is not one to weep and pine. Like every true heroine, she is a woman of action and she quickly determined upon the proper course to pursue in her extremity. Recollecting that her husband belonged to the Masonic Fraternity, and was

in good standing, she procured the address of the W. : M. : of Covert Lodge, No. 11, and calling upon him, laid all the circumstances of her case before him. From the proof furnished the officer by the woman, he was convinced that her representations were correct. He displayed no hesitancy in offering the relief in his power, and gave her sixty dollars with which to purchase a ticket by the Pacific railroad, on the emigrant train to San Francisco; also furnished her with sufficient money to defray her expenses on the journey. It is highly creditable to the kind-heartedness of Col. Hammond and other officials of the Union Pacific Railroad, that when the facts were made known to them by Grand Master Harry Duel, they generously donated the lady a seat in one of the passenger coaches of the regular train, so that she will reach, in this way, her destination much more quickly and agreeably than by the emigrant train.

WASHINGTON'S INITIATION.

THE following, concerning the initiation of the Father of his Country in Masonry, is from the records of Fredricksburg Lodge, No. 4, F. & A. M. of Fredericksburg, Va., and will no doubt be interesting to our readers. It was copied by Bro. Pomeroy, and published in the N. Y. *Democrat*, from which we copy.

"5752. November 6. Received from Mr. George Washington for his entrance £2 3d."

"5753. 3d March, George Washington passed Fellow Craft."

Eleven visiting brothers from other Lodges, were in attendance.

"5753. 4th August, which day the Lodge being assembled—present : R. W. Daniel Campbell ; J. Neilson, S. W. ; Ro. Halkerson, J. W. ; George Washington, James Strachan, Alexander Woodson, Sec. *pro tem.* ; Thomas Robertson, Wm. Mc Williams, Treasurer. Transactions of the evening are :

"George Washington, raised Master Mason ; Thomas James, entered an Apprentice."

The Bible of this old and venerable Lodge, on which George Washington was covenanted, was, during the invasion of the State during the late war, nearly destroyed. The hall was visited by men in the garb of soldiers, the properties of the Lodge scattered, and the Bible torn nearly to pieces. Scrap by scrap the same was recovered, taken to Richmond, and there received the careful attention of a Masonic bookbinder, who restored it somewhat to its original shape; and thus has a Masonic relic, valuable to the American people, whether Masons

or otherwise, been placed in an exhibitable shape to such as make a visit to Fredericksburg Lodge, their Masonic Mecca.

On the fly-leaf of the Bible is the following beautiful opening prayer:

Oh, God, Divine Architect of the Universe, we bow with gratitude to Thy Omnipotence. We acknowledge Thee as the Creator and Preserver of all things. We thank Thee for the daily blessings conferred on us, and humbly pray Thou mayest assist us in all our undertakings. More particularly, oh God, we crave Thy presence at this meeting. Do Thou preside over us in the spirit of Peace, Love, and Charity, and to Thy Holy name be power and dominion forever. Amen.

FINDING OUT A MASONIC SECRET.

AN anecdote is related of a brother who was noted for his acts of charity, and who was a man of good presence and a favorite among the ladies—so much so as to cause some degree of jealousy on the part of his worthy spouse. One evening a bundle came to his house for him, labelled "Private." Of course, this was sufficient for female curiosity, and therefore she indulged in an inspection. Horror of horrors! Blankets, baby linen, etc., greeted her astonished vision, and dreams of two families floated through her brain. The husband soon came in, and after tea he took the bundle and went out—but not alone—for the jealous wife was on his track. He halted before a small tenement, which he entered. Here she paused to hold a council of war. She determined to storm the citadel; she knocked, and hastily brushed past the little child who answered the summons. She stood in an instant before her astonished husband, the embodiment of injured innocence. Her feelings were about to find expression, when the scene before her caused her to pause. A pale and careworn man, shivering over the expiring embers of a scanty fire, a poor woman on a sick bed, a babe not old enough for christening, and two little girls stowed away on some straw in a corner, met her ferocious gaze. She read the story at a glance, and returned home with her husband, a better and wiser woman, satisfied that she had discovered the great secret of Masonry.

HOPE is the last lingering light of the human heart. It shines when every other is put out. Extinguish it and the gloom of affliction becomes the very blackest of darkness—cheerless and impenetrable.

AN IMPOSTOR.

Stellacoom, W. T., April 20, 1870.

EDITOR MASONIC MIRROR.—A creature who is not worthy to be called a man, and whose name is S. J. Stiles, has for several years been imposing upon Masonic Lodges and members of the Order in various States of the Union. Numerous letters and bills have been sent to this Lodge, and to our Grand Lodge, on account of this creature's representing himself a member in good standing in our Lodge, when the facts are, he was expelled from Stellacoom Lodge, No. 2, many years ago, and never deserved a place in the Order. We first heard of his receiving aid to the amount of \$500, or \$700, in your city; and since have heard from him in the Eastern and Southern States, imposing upon Lodges, and the brethren, and taking the bread of the orphan and widow, and the funds of the Lodges that should have gone to the relief of the destitute worthy, in all, to the amount of several thousand dollars. Our Secretary has just handed me a letter from Columbia Lodge, No. 28, of California, inquiring about this creature. We are tired of answering these letters, and take this means of posting the brethren throughout the land by means of the "MIRROR."

Fraternally yours,

E. A. LIGHT, W. T. M.

Stellacoom Lodge, No. 2, F. & A. M.

 IN MEMORIAM.

To the Worshipful Master, Wardens and Brethren of Ionic Lodge,
No. 121, F. & A. M.

THE undersigned Committee appointed to draft resolutions expressive of the feelings of the Lodge, on the decease of Bro. William D. Lawrance, respectfully submit the following:

Whereas, It has pleased our Supreme Grand Master to remove our worthy Brother William D. Lawrance, a member of this Lodge, from his sphere of usefulness here below, to that better Lodge on high, therefore

Resolved, That in the decease of Bro. Lawrance, this Lodge has lost one of its pillars of strength, the Fraternity has lost a zealous Mason, and the community a moral, honorable and useful member.

Resolved, That while we submit to this afflicting dispensation of Divine Providence, we offer the bereaved relations our heartfelt sympathies in this their hour of trouble, and commend the Orphan Children to Him who tempers the wind to the shorn lamb, believing that He, in his wisdom doeth all things well.

Resolved, That the usual badge of mourning be worn by the members of this Lodge for thirty days.

Resolved, That a copy of these resolutions under seal be sent to the relations of the deceased, and also for publication in the MASONIC MIRROR.

JAMES DODS, E. G. SPENCER, J. W. CHINN.

Adopted April 13th, 1870.

JOHN BUTLER, Secretary, *pro tem*.

SHORT NOTICES AND PARAGRAPHS.

FROM THE CRAFT.

Bro. Coot M. Chambers, of Hastings, Burrard Inlet, B. C., in sending subscriptions takes occasion to write a few encouraging words, as follows: "Although you have not heard from me for some time, don't think I have forgotten the MIRROR or the good cause in which you are engaged. I have always kept the MIRROR prominent before the members of my Lodge, and never suffer an opportunity to pass without speaking a word in its favor, as it justly deserves (a worthy example for Masters and Secretaries to follow.) Those who have become subscribers look forward with delight to its arrival, and appreciate its true worth. I hope next year we shall be financially better off, and that our Lodge will have its officers published in the Masonic Directory. That you will meet with deserving support is my sincere wish, and I will labor perseveringly here in behalf of the MIRROR."

If all Masters and Secretaries were such zealous Masons as Bro. Chambers the MIRROR would not only meet with unbounded success, but the Order would assume activity and life, and the true spirit of Masonry be developed.

Bro. John H. Murphy, of Santa Clara, failed from some cause, to get the April number of the MIRROR, and writes as follows: "The MIRROR for April failed to reach me, and I feel the want of it very much. It generally arrives early in the month, and I think you must have forgotten me. I prize the MIRROR too highly to be overlooked, and therefore write to know what the matter can be. It surprises me to learn how many Masons there are in this valley who do not take the MIRROR—If they knew how much they were losing I am sure they would subscribe immediately."

We forwarded copy for April, and our thanks to Bro. Murphy for his complimentary words.

Bro. J. M. Wilson, W. M. of Colusa Lodge, sends us two new subscribers and writes that "the MIRROR gives general satisfaction to the brethren."

Brother J. W. Surface, Secretary of Ionic Lodge, sends us four subscribers, and promises more soon.

Bro. G. O. Sherman, Secretary of Martinez Lodge, sends two subscriptions.

Bro. Dixon Brabban, Secretary of Jefferson Lodge, La Porte, sends cash for publishing officers in the Directory, and for copy of MIRROR for Lodge—also, names of four additional Subscribers.

Bro. A. A. Green, Secretary of Esmeralda Lodge, Aurora, Nevada, sends us seven subscribers, and writes to know the cost of publishing list of officers of the Lodge in the Directory.

We charge just sufficient to cover extra outlay and trouble—small sum of fifty cents per month, or \$6 per year. This small charge places it within the reach of all

It abounds in Masonic law and ethics, and will be gladly welcomed by the Craft throughout the country. The principles and teachings of Masonry are mirrored through its pages in a truthful and charming light, and its authority on the working of the Order of the Mystic Tie is already regarded as standard throughout the Pacific Coast.—*Albany Democrat*.

It is a worthy publication and should receive the cordial support of the Fraternity of this Coast.—*Visalia Times*.

It is well worth the attention of the Craft, is filled with Masonic literature, history, jurisprudence and general intelligence.—*San Luis Obispo Standard*.

We find in it much instructive reading, calculated to improve the condition of Masonry. We commend it to the earnest consideration of the craft.—*Mendocino Democrat*.

We are sure that those who have glanced over its pages will agree with us in recommending it as worthy of general circulation.—*Argus, Snelling*.

It should be in the hands of every member of the fraternity.—*Colusa Sun*.

It is filled with valuable information for the Craft. May it ever live to reflect the good works of Masonry.—*Mt. Democrat*.

It is, as usual, well filled with Masonic literature and matters of particular interest to the Order, and also to the public.—*Woodland Democrat*.

It is filled with the usual amount of interesting matter and deserves encouragement from the Masonic Fraternity. It cannot but prove of interest to members of the "mystic tie."—*Petaluma Journal and Argus*.

It loses none of its interest, and no Mason should be without it. It is, in fact, a book of Masonic facts.—*Tulare Times*.

It is a neat publication and a sound journal for members of the Order, and contains intelligence from all parts of the country.—*Yolo Mail*.

It is full to overflowing with interesting Masonic matter.—*Northern Enterprise*.

It is beautifully printed, and edited with taste and ability, it is always a welcome visitor.—*San Bernardino Guardian*.

As usual, we find it replete with interesting original matter.—*Oakland Transcript*.

It is a highly interesting magazine, and contains much useful general intelligence.—*Gilroy Advocate*.

It contains the usual amount of reading matter, of interest to the "Craft," and others.—*New Age*.

As usual, we find it replete with interesting original matter. The first eight pages contain a historical sketch of the formation of the first Grand Lodge on the Continent.—*Alameda Gazette*.

It is a pamphlet of thirty-six pages, very ably edited, and beautifully printed. Its subscribers are certainly satisfied and pleased—they cannot be otherwise. We clip two short articles.—*Business College Review*.

It is an excellent, handsomely printed work of some forty pages, valuable to the general reader, and particularly so to the brotherhood.—*Placer Herald*.

It is replete with useful and interesting information. It ought to receive the general patronage of the Craft on the Pacific Coast.—*Butte Record*.

BOOK AND JOB PRINTING.—The attention of those desiring Printing done, in a superior manner, and at reasonable rates, is called to the well regulated establishment of CUBERY & Co., 538 Market street, opposite Second, San Francisco. Messrs. Cubery & Co. took the first premium at the Mechanics' Institute Fairs of both 1868 and 1869. They are prepared to do all kinds of Book and Job Printing, fancy, plain and ornamental. Give them a call. *

MASONIC DIRECTORY.

For 1870.

FULL MOONS FOR 1870.

January,	Monday 17th.	May,	Sunday 14th.	September,	Friday 9th.
February,	Tuesday 15th.	June,	Monday 13th.	October,	Sunday 9th.
March,	Tuesday 17th.	July,	Tuesday 12th.	November,	Monday 7th.
April,	Friday 15th.	August,	Thursday 11th.	December,	Thursday 7th.

CALIFORNIA LODGES.

CALIFORNIA LODGE, No. 1.—San Francisco.

Meet Thursday Evenings, in King Solomon's Hall, Masonic Temple.

John F. Snow, W M	Robert Riddle, Sec	John C. Harrington, Mar
Edmund Lane, S W	Henry S. Smith, S D	Pat. H. McGann, Steward
Morris M. Estee, J W	A. E. Leonard, J D	J. M. Litchfield, "
Stephen M. Balch, Tres	Henry Cox, Chap	Ira C. Root, Tyler

BENICIA LODGE, No. 5—Benicia, Solano County.

Stated Meetings, Wednesdays of or next preceding Full Moon.

Edwin Danforth, W M	Chas. E. Holbrook, Sec	Robert Stewart, Steward
Chas. W. Trumbull, S W	George Poor, S D	George Altken, "
Thomas McKay, J W	Richard Eunis, J D	John Housley, Tyler
John Rueger, Tres	Joseph G. Johnson, Mar	

SAN JOSE LODGE, No. 10—San Jose, Santa Clara County.

Stated Meetings, 1st Monday in each month.

Henry O. Weller, W. M.	Edward Halsey, Sec.	Adam Hinkelbein, Steward
D. S. Payne, S. W.	Jno. C. Gerdes, S. D.	Wilbur J. Wilcox, "
Charles F. Willey, J. W.	Wm. N. Castle, J. D.	Jacob Moser, Tyler.
James Ingham, Tres.	Wilmer T. Adel, Mar.	

TEMPLE LODGE, No. 14—Sonoma, Sonoma County.

Stated Meeting, Saturday of or next preceding Full moon.

Chas. H. Dillon, W. M.	John W. Mast, Sec.	Daniel D. Davidson, Mar.
J. C. A. Wilson, S. W.	Montg. Akers, S. D.	John F. Green, Steward.
Willis Goodman, J. W.	John Suhrbler, J. D.	Jos. A. Williams, "
Stephen Akers, Tres.	W. N. Cunningham, Chap.	William Burris, Tyler.

EUREKA LODGE, No. 16—Auburn, Placer County.

Stated Meetings, Monday next preceding Full Moon.

Walter B. Lyon, W. M.	John R. Crundall, Sec.	John M. White, Steward
O. W. Hollenbeck, S. W.	Charles C. Crosby, S. D.	Wm. Barter, "
Charles Hellwig, J. W.	Wm. M. Crutcher, J. D.	Thomas Jamison, Tyler.
Frank A. Lux, Tres.		

LA PARFAITE UNION LODGE No. 17.—San Francisco.

Meet Friday Evenings, in St. John's Hall, Masonic Temple.

Pierre Bonis, W. M.	Alphonse Bourgoing, Sec.	Jaques Carrere, Mar.
Victor Chaigneau, S. W.	Lucien Roux, S. D.	L. G. Salomon, Steward
Giovanni Lavarello, J. W.	Francis P. Masson, J. D.	Monneret de Villars, "
Henry Lucke, Tres.	Raphael Weill, Orator.	Ira C. Root, Tyler.

OCCIDENTAL LODGE, No. 22.—San Francisco.

Meet Monday Evenings, in King Solomon's Hall, Masonic Temple.

A. D. Carpenter, W M	John E. Purdy, S D	Dyer A. Carpenter, Steward
David Morgan, Jr., S W	Charles L. Haskell, J D	Charles S. Cousins, "
Albert E. Lockhart, J W	William H. Stowell, Chap	Samuel D. Mayer, Organist
Wilford W. Montague, Tres	John H. Williams, Mar	Ira C. Root, Tyler
Wm. E. Moody, Sec.		

MADISON LODGE, No. 23—Grass Valley, Nevada County.

Stated Meetings, 1st Tuesday in each month.

OFFICERS.

John C. Goad, W M	A. Morehouse, Sec	David Binkleman, Steward
James Gluyas, S W	John Laurence, S D	H. R. Stephens, "
Daniel Kendig, J W	James Tremewen, J D	A. Burnie, Tyler
Thomas Findley, Tres	J. W. Lockwood, Mar	

MARIPOSA LODGE, No. 24.—Mariposa, Mariposa County.

Stated Meetings, Saturday of or next preceding Full Moon.

George W. Temple, W. M.	George S. Miller, Sec.	Geo. Robinson, Steward
Louis Haehl, S. W.	Jarvis Streeter, S. D.	Henry S. Rockwell, "
Carl G. Lind, J. W.	George Burnhard, J. D.	Benj. D. Aielkema, Tyler.
C. E. Farnsworth, Tres.	James Barnett, Mar.	

EL DORADO LODGE, No. 26—Placerville, El Dorado County.

Stated Meetings, Monday of, or next preceding full Moon.

Fredk. F. Barss, W. M.	Albert J. Lowry, Sec.	Oliver Coffin, Mar.
Thomas Ward, S. W.	George F. Mack, S. D.	George Alderson, Steward
Eli Herrill, J. W.	Thomas Ralph, J. D.	Henry Gaterman, "
Henry D. Raphael, Tres.	Rev. C. C. Pierce, Chap.	Lucius C. Fisk, Tyler.

SANTA CLARA LODGE, No. 34—Santa Clara, Santa Clara County.

Stated Meetings, Saturday of or next preceding Full Moon.

Emmon T. Star, W M	William A. Pitt, Sec	Andrew J. Landrum, Std
Parker B. Holmes, S W	William Crowther, S D	Melvin L. Gruwell, "
Richard F. Mott, J W	Benjamin T. Stinson, J D	Jas. A. Shoemaker, Tyler
Cary Peebles, Tres	Chas. A. Barton, Mar	

SAN DIEGO LODGE, No. 35—San Diego, San Diego County.

Stated Meetings, First Monday in each month.

W. H. Cleveland, W M	Albert O. Wallace, Sec	Marcus Schiller, Steward
Hyman Solomon, S W	Robert G. Mooney, S D	George Lyons, "
Joseph S. Mannasse, J W	Gustave Witfeld, J D	James W. Connors, Tyler
Ephraim W. Morse, Tres		

MOUNT MORIAH LODGE, No. 44.—San Francisco.*Meet Wednesday Evenings, in King Solomon's Hall, Masonic Temple.*

Peter Short, W M	John A. Russell, S D	Valentine Newmark, Stwd
James Errard, S W	George W. Blake, J D	Herbert Bird, "
Monroe Ashbury, J W	Eleasar Thomas, Chap.	Samuel D. Mayer, Organist
George C. Hickox, Tres.	Charles H. Barth, Mar	John McCraith, Tyler
Charles L. Wiggin, Sec.		

MICHIGAN CITY, No. 47—Michigan Bluffs, Placer County.

Stated Meetings, Saturday of or next preceding Full Moon.

J. Warwick Byrd, W M	J. H. Elsworth, Sec	Reuben M. Sparks, Steward
Warren C. Shain, S W	Richard R. Hughes, S D	Evan Parry, "
Owen Jones, J W	William Smith, J D	J. B. Cooley, Tyler
William Cameron, Tres		

SUISUN LODGE, No. 55—Suisun, Solano County.

Stated Meetings, Saturday of or next preceding Full Moon.

John B. Lemon, W. M.	Woodford Owens, Jr. Sec.	Geo. A. Gillespie, Mar.
Morgan S. McMahan, S.W.	Jerome B. Richardson, S. D	Peter J. Chrisler, Steward
John B. Carrington, J.W.	Peter Long, J. D.	W. G. Davisson, "
Julien Buel Hoyt, Tres.	Rev. D. E. Bushnell, Chap.	J. M. Voorhamme, Tyler

GEORGE WASHINGTON LODGE, No. 62.—Chinese, Tuolumne County.

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

Frederick Weyer, W M	Christian Man, Tres	John C. Mann, S D
Benjamin L. Conyers, S W	Wm. J. Beckwith, Sec	John Ernest, J D
Henry Meyer, J W		

HUMBOLDT LODGE, No. 79—Eureka, Humboldt County.

Stated Meetings, 1st Thursday in each month.

OFFICERS.

John A. Watson, W M	David W. Nixon, Sec	Henry Stegemier, Steward
John C. Schmidt, S W	Jos. M. W. Robbins, S D	Andrew Anderson, "
Francis Clendennin, J W	William P. Hanna, J D	William W. Jones, Tyler
Charles W. Long, Tres	James A. McCloud, Mar	

RISING STAR LODGE, No. 83—Forest Hill, Placer County.

Stated Meetings, Saturdays of or next preceding Full Moon.

OFFICERS.

Ambrose H. Cowden, W M	Asahel Huntley, Sec	John L. Davis, Steward
John E. Allen, S W	William Krysher, S D	Kendrick B. Soule, "
Joel F. Smith, J W	Richard Williams, J D	Frank W. Allen, Tyler
Slmeon S. Willard, Tres	William B. McGuire, Mar	

ACACIA LODGE, No. 92—Coloma, El Dorado County.

Stated Meetings, Thursday of or next preceding Full Moon.

OFFICERS.

Andrew J. Christie, W M	Paul Mitchell, Sec.	Jas. W. Annable, Steward
Joseph Levy, S. W.	J. W. Killough, S. D.	W. L. Patterson, "
Thos. H. Breeze, J. W.	W. D. Othick, J. D.	Daniel Teuscher, Tyler.
Adam Lohry, Tres.	Hugh B. Newell, Mar.	

HENRY CLAY LODGE, No. 95—Butter Creek, Amador County.

Stated Meetings, Thursday of or next preceding Full Moon.

OFFICERS.

Alexander C. Joy, W. M.	George Newman, Sec.	L. R. Poundstone, Steward
Kinsey F. Marr, S. W.	Thomas Rodgers, S. D.	James Bastian, "
John M. Post, J. W.	Silas B. Shrontz, J. D.	John Gelmini, Tyler
Peter Fagan, Tres.	Thomas Dunlap, Mar.	

HOWARD LODGE, No. 96—Yerka, Siskiyou County.

Stated Meetings, Second Monday in each month.

OFFICERS.

John M. Wallbridge, W M	Edgar W. Potter, Sec	Jurgen Osterman, Steward
George Simmons, S W	George H. Knight, S D	Andrew J. Fabricius, "
James Vance, J W	Samuel J. Steward, J D	William Peters, Tyler
William McConnell, Tres	Lorenzo D. Ladd, Mar	

JEFFERSON LODGE, No. 97—La Porte, Plumas County.

Stated Meetings, Wednesday of next preceding Full Moon.

OFFICERS.

Benj. W. Barnes, W. M.	Dixon Brabban, Sec.	John H. Thomas, Steward
Benj. F. Baker, S. W.	John P. Lloyd, S. D.	Rosco G. Shaw, "
Charles H. Shaw, J. W.	George Lawrence, J. D.	Errick Lundquist, Tyler.
Alex. H. Crew Tres.		

DIBBLE LODGE, No. 109—Omega, Nevada County.

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

Sanford Pease, W M	Hugh Halligan, Sec	Frederick Doose, Steward
David J. Moore, S W	William H. Sanders, S D	Christian F. Paulsen, "
Josiah Sanders, J W	John Dill, J D	Evan Evans, Tyler
William Slinger, Tres	John McBean, Mar	

OHIO LODGE, No. 111—Chico, Butte County.

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

Charles L. Pond, W M	Wm. L. Bradley, Sec	W. P. Goodrich, Steward
Andrew J. Hassinger, S W	John A. Turner, S D	Ira A. Wetherbee, "
Henry P. Holmes, J W	Leonard E. Briggs, J D	Bob. B. Baker, Tyler
A. H. Chapman, Tres	Samuel M. Sproul, Mar	

DIBBLE LODGE, No. 109—Omega, Nevada County.

Stated Meetings, Saturday of or next preceding Full Moon.

OFFICERS.

Sanford Pease, W M	Hugh Halligan, Sec	Frederick Doose, Steward
David J. Moore, S W	William H. Sanders, S D	Christian F. Paulsen, "
Josiah Sanders, J W	John Dill, J D	Evan Evans, Tyler
William Slinger, Tres	John McBean, Mar	

OHIO LODGE, No. 111—Chico, Butte County.

Stated Meetings, Saturday of or next preceding Full Moon.

Charles L. Pond, W M	Wm. L. Bradley, Sec	W. P. Goodrich, Steward
Andrew J. Hassinger, S W	John A. Turner, S D	Ira A. Wetherbee, "
Henry P. Holmes, J W	Leonard E. Briggs, J D	Bob. B. Baker, Tyler
A. H. Chapman, Tres	Samuel M. Sproul, Mar	

CONCORD LODGE, No. 117—Sacramento, Sacramento County.

Stated Meetings, First Wednesday in each month.

John Whitelaw, W M	George M. Hayton, Sec	Desdaro Quanchi, Steward
August Löffler, S W	William Hoehn, S D	Wm. McLaughlin, "
George Duprey, J W	Peter Schaefer, J D	Nathanial A. Kidder, Tyler
Peter Trope, Tres	Ell M. Smith, Mar	

FIDELITY LODGE, No. 120—San Francisco.*Meet Thursdays Evenings, in St. John's Hall, Masonic Temple.*

William H. Culver, W M	Stephen G. Foulkes, Sec	Albert L. Thiele, Steward
William N. Miller, S W	George R. Delprat, S D	Martin Cohen, "
George Robins, J W	James P. Goodwin, J D	William B. Wilson, Tyler
Lewis Emanuel, Tres	Mathias Rosenshine, Mar	

ALAMO LODGE, No. 122—Alamo, Contra Costa County.

Stated Meetings, Saturday next succeeding Full Moon.

Weston E. Riddle, W M	Albert Sherburne, Tres	David Caldwell, J D
William Lynch, S W	John Slitz, Sec	Daniel McCullough, Tyler
James Morris, J W	John B. Sydnor, S D	

SOTOYOME LODGE, No. 123—Healdsburg, Sonoma County.

Stated Meetings, Saturday next preceding Full Moon.

John S. Shafer, W. M.	Joseph Albertson, Sec	Duval D. Phillips, Steward
Christian Hausch, S. W.	Charles E. Hutton, S. D.	Henry Miser, "
Jonas Bloom, J. W.	George Miller, J. D.	Jacob Doan, Tyler.
William S. Canan, Tres	Isaac C. Laymance, Mar.	

TABLE MOUNTAIN LODGE, No. 124—Oroville, Butte County.

Stated Meetings, 1st Tuesday in each month.

Thomas Callow, W M	Peter Freer, Sec	James A. Wardwell, Mar
George H. Crosette, S W	Charles F. Lott, S D	St. John Jackson, Steward
W. A. Washburn, J W	Jackson Bean, J D	Asmus Nissen, "
Theabauld Heintz, Tres	J. B. Hewitt, Chap	James V. Parks, Tyler

LA FAYETTE LODGE, No. 128—Sebastopol, Sonoma County.

Stated Meetings, Saturday of or next preceding Full Moon.

Irving N. McGuire, W M	Joseph H. P. Morris, Sec.	Mathew McPeak, Mar.
Joseph E. Rullson, S W	Eben W. Wilbur, S D	E. C. Woodruff, Steward
L. Bishop Hall, J W	Jos. L. Dougherty, J D	Nicholas Mitty, "
James Gannon, Tres.	Rev. Jas. M. Small, Chap.	E. D. Parker, Tyler.

YOSEMITE LODGE, No. 133—Coulterville, Mariposa County.

Stated Meetings, 1st Saturday in each month.

Simon H. Stevens, W M	Rowland C. Chase, Sec.	John B. Martin, Steward
John Pettit, S W	James Piper, S D	John Hughes, "
Charles Wood, J W	Edward H. Smith, J D	George Flehn, Tyler.
John M. Aiken, Tres.	Walter L. Smith, Mar.	

CURTIS LODGE, No. 140—Cloverdale, Sonoma County

Stated Meetings, Saturday of or next preceding Full Moon.

Harry Kier, W M	Daniel W. Wambold, Sec	David Cavin Brush, Mar
Murrenos V. Stockwell, S W	Jacob Gregg Heald, S D	Leander Shores, Steward
James A. Kleiser, J W	Francis M. Lamb, J D	James L. Derieux, "
Joseph A. Carlie, Tres	Rev. J. S. Burger, Chap	Erastus Champlain, Tyler

ORIENTAL LODGE, No. 144.—San Francisco.*Meet Tuesday Evenings, in St. John's Hall, Masonic Temple.*

John Bell, W M	William H. Loring, Sec	Charles E. Scranton, Mar
Milton H. Myrick, S W	Wm. F. Dorrance, S D	Harry F. Swain, Steward
John H. Nicholson, J W	Charles C. Shattuck, J D	Nelson C. Walton, "
Ewd. W. Schneider, Tres	James T. Doyen, Chap	Ira C. Root, Tyler.

VITRUVIUS LODGE, No. 145—Bloomfield, Sonoma County.

Stated Meetings, Tuesday of or next preceding Full Moon.

Charles K. Arthur, W M	Jared C. Hoag, Sec	A. S. Patterson, Mar
Cuthbert White, S W	N. K. Shaw, S D	Chas. H. Tittmore, Steward
Charles H. Hagedorn, J W	Patrick Murry, J D	Hans Guldager, "
William G. Lee, Tres	J. H. Miller, Chap	John Horsely, Tyler

ABELL LODGE, No. 146—Ukiah City, Mendocino County.

Stated Meetings, Monday of or next preceding Full Moon.

Thos. L. Carothers, W M	N. S. Fanning, Tres	William H. Force, J D
Samuel Orr, S W	Cyrus C. Cummings, Sec	Benj. Henderson, Tyler
William M. Cole, J W	M. V. Cleveland, S D	

LASSEN LODGE, No. 149—Susanville, Lassen County.

Stated Meetings, Saturday of or next succeeding Full Moon.

Albert A. Smith, W M	Wm. H. Crane, Sec	John C. Partridge, Steward
John R. Lockwood, S W	Wm. H. Nalleigh, S D	
John W. Hosselkus, J W	Henry H. Wright, J D	Alex. T. Arnold, Tyler
David Knock, Tres	Z. N. Spaulding, Mar	

MOLINO LODGE, No. 150—Tehama, Tehama County.

Stated Meetings, Saturday of or next preceding Full Moon.

Robert H. Blossom, W M	Charles Harvey, Sec	Charles Hazlett, Steward
John Simpson, S W	Albert G. Toomes, S D	Christian Heider, "
Benjamin Levensohn, J W	Allen M. Gidney, J D	Nicholas T. Chambers, Ty
John James, Tres	Andrew Simpson, Mar	

PALMYRA LODGE, No. 151—Placerville, El Dorado County.

Stated Meetings, Thursday of or next preceding Full Moon.

Geo. Burnham, W M	Robert O. Turnbull, Sec	John Blair, Steward
John P. Wonderly, S W	Thomas J. Caystle, S D	John W. Dench, Steward
Oliver V. Morris, J W	A. J. Blakeley, J D	Theo. Elsfeldt, Sr., Tyler
Thomas Fraser, Tres	James B. Hume, Mar	

WOODLAND LODGE, No. 156—Woodland, Yolo County.

Stated Meetings, Friday of or next preceding Full Moon.

Thomas C. Pockman, W M	Oliver B. Westcott, Sec	Morris Hyman, Steward
James K. Smith, S W	Albert H. Pratt, S D	Nathan Elliott, "
Charles Beach, J W	Monroe Snyder, J D	Robt. T. Buckley, Tyler
Charles H. Gray, Tres	John Coates, Mar	

HARMONY LODGE, No. 164—Sierra City, Siera County.

Stated Meetings, Saturday next succeeding Full Moon.

Hartwell H. Bigelow, W M	W. H. Gunsolus, Sec	John Beatty, Steward
Alexander Black, S W	John H. Buitman, S D	Thomas Callesen, "
Schuyler N. Wilcox, J W	John Silverwood, J D	A. Moissang, Tyler
James Corcoran, Tres		

ALAMEDA LODGE, No. 167—Centerville, Alameda County.

Stated Meetings, Saturday next preceding Full Moon.

Lorenzo G. Yates, W M	George W. Bond, Sec	William Barry, Steward
Perry Morrison, S W	Albert H. Tromblee, S D	Caleb S. Haley, "
Osius B. Simpson, J W	Edward Neihaus, J D	William Milton, Tyler
John Threlfall, Tres		

ANTIOCH LODGE, No. 175—Antioch, Contra Costa County.

Stated Meetings, Saturday of or next preceding Full Moon.

W. T. Cruikshank, W M	Francis Williams, Sec	Thomas S. Jones, Steward
Stephen Jessup, S W	James T. Cruikshank, S D	Evan Thomas, "
William Prosser, J W	John H. Williams, J D	William Girvan, Tyler
Mark S. Levy, Tres	John G. Davis, Mar	

MERCED LODGE, 176—Snelling, Merced County.

Stated Meetings, Saturday next succeeding Full Moon.

Mark Howell, W M	William S. Weed, Sec	Samuel M. Brown, Steward
Silas March, S W	David A. Jamison, S D	Anthony J. Meany, "
William L. Coats, J W	William L. Silman, J D	Peter Shaver, Tyler
Peter D. Wigginton, Tres	Charles M. Blair, Mar	

PHOENIX LODGE, No. 178—San Bernardino, San Bernardino County.

Stated Meetings, Saturday of or next preceding Full Moon.

Isaac H. Levy, W M	Joseph Marks, Sec	Joseph Bright, Mar
Isaac R. Brunn, S W	Henry M. Willis, S D	Benjamin F. Mathews, Std
Alexander Kler, Jr. J W	Sidney P. Walte, J D	Joseph S. Sawyer, "
Henry Suverkruppe, Tres	M. H. Glover, Chap	Samuel Hammer, Tyler

ARCTURUS LODGE, No. 180—Petaluma, Sonoma County.

Stated Meetings, Thursday of or next preceding Full Moon.

Benj. F. Tuttle, W M	Johnston Grover, Sec	Theo. H. Smith, Steward
Noah W. Scudder, S W	Edward Dreyfuss, S D	James Ward, "
C. Temple, J W	Chas. E. Polk, J D	James Singley, Tyler
Jos. M. Bowles, Tres	Simon Conrad, Mar	

RUSSIAN RIVER LODGE, No. 181—Windsor, Sonoma County.

Stated Meetings, Saturday of or next succeeding Full Moon.

Edwin H. Barnes, W M	Jasper J. Lindsay, Sec	Calvin Lindsay, Steward
Benjamin H. Clark, S W	Charles McDouall, S D	Charles C. Clark, "
John W. Calhoun, J W	Alexander Shepherd, Mar	Absalom Wells, Tyler
Meyer J. Rosenberg, Tres		

CLAIBORNE LODGE, No. 185—Punto Arenas, Mendocino County.

Stated Meetings, Saturday next succeeding Full Moon.

Lewis Gerlock, W M	Samuel Francis, Sec	H. N. Stephens, Steward
Mart T. Smith, S W	Frank T. Heath, S D	Charles Lyman, "
John W. Cureton, J W	David Ainslie, J D	Samuel J. Maloney, Tyler
Samuel W. Randolph, Tres	F. W. Watrous, Marshal	

EVENING STAR LODGE, No. 186—Rough and Ready, Siskiyou County.

Stated Meetings, fourth Saturday in each month.

Abisha Swain, W M	James H. Vogan, Sec	Jer. Davidson, Steward
Louis Fafa, S W	William K. Doney, S D	Orson V. Green, "
William T. Laird, J W	George Rostetter, J D	Robert P. Taylor, Tyler
James A. Diggles, Tres	David H. Shaw, Mar	

MARIN LODGE, No. 191—San Rafael, Marin County.

Stated Meetings, Wednesday of or next preceding Full Moon.

Henry McCrea, W M	L. A. Hinman, Sec	James F. Maguire, Steward
James M. Walte, S W	Thomas H. Hanson, S D	W. H. De Groot, "
Upton M. Gordon, J W	John Dixheimer, J D	John B. Bigelow, Tyler
Solomon Bear, Tres	Wm. N. Anderson, Mar	

SANTA BARBARA LODGE, No. 192—Santa Barbara, Santa Barbara County.

Stated Meetings, Saturday of or next preceding Full Moon.

Joseph A. Rich, W M	Geo. P. Tibbitts, Sec	Wm. K. Wallace, Mar
Charles C. Smith, S W	William H. Norway, S D	Ell. Rundell, Steward
Arza Porter, J W	Andrew Horn, J D	Charles Ablett, "
E. Van Valkenburg, Tres	Rev. T. G. Williams, Chap	Hiram H. Linville, Tyler

MOUNTAIN VIEW LODGE, No. 194—Mountain View, Santa Clara County.

Stated Meetings, Tuesday of or next preceding Full Moon.

George W. Smith, W M	George D. Gleason, Sec	Charles B. Swarts, Mar
William Eppelimer, S W	Gilbert E. Shore, S D	Richard E. Shore, Steward
George W. Davis, J W	William Dale, J D	Henry McClara, "
Samuel Wilhelmel, Tres	Wesley Gallimore, Chap	Christian Myers, Tyler

WILMINGTON LODGE, No. 198—Wilmington, Los Angeles County.

Stated Meetings, Tuesdays of or next succeeding Full Moon.

Eldredge E. Hewitt, W M	Nath. A. Narbonne, Sec	Morris K. Liston, Steward
Henry N. Bruning, S W	Nathan Jacoby, S D	Levi A. Loring, "
Edward N. McDonald, J W	George Ebner, J D	Cooper Lamoure, Tyler
Herman Jacoby, Tres	James H. McBride, Mar	

SILVEYVILLE LODGE, No. 201—Silveyville, Solano County.

Stated Meetings, Saturday of or next succeeding Full Moon.

James W. Howard, W M	Bernhard Myer, Sec	Christopher C. Agee, Mar
William H. Wells, S W	William Killabrew, S D	James S. Garnett, Steward
Henry E. McCune, J W	James A. Ellis, J D	W. H. Cunningham, "
Henry Geoffert, Tres	Daniel King, Chap	Charles H. Wolfe, Tyler

OREGON.**COBINTHIAN LODGE, No. 17—Albany, Linn County, Oregon.**

Stated Meetings, Saturday of or next preceding Full Moon.

W. W. Farrish, W M	A. Carothers, Sec	David Froman, Mar
George R. Helm, S W	Mart. V. Brown, S D	Allen Parker, Steward
George Humphrey, J W	H. Mansfield, J D	John Benson, "
W. F. Alexander, Tres	Geo. F. Settlementier, Chap	Joseph Nixon, Tyler

HOLBROOK LODGE, No. 30—Forest Grove, Oregon.

Stated Meetings, Saturday of or next preceding Full Moon.

Samuel Hughes, W M	G. M. Raymond, Sec	Isaac Meyer, Steward
Henry Buxton, S W	Thomas G. Todd, S D	H. O. Hyde, "
Frank L. Stott, J W	Davis Boyce, J D	Joseph Mc Millen, Tyler
Edward Jackson, Tres	C. A. Raymond, Mar	

ST. HELENS LODGE.—No. 32—St. Helens, Oregon.

Stated Meetings, First and Third Saturdays in each month.

George Knox, W M	Thomas Elrington, Sec	Henry Girty, Steward
Daniel Lynch, S W	Stephen Galloway, S D	R. R. Foster, "
Patrick Cardiff, J W	Thomas C. Watts, J D	S. D. Bonser, Tyler
William Mecker, Tres	J. G. Hunter, Mar	

JEFFERSON LODGE, No. 33.—Jefferson, Marion County, Oregon.

Stated Meetings, Saturday of or next succeeding Full Moon.

Charles Miller, W M	Jacob Conser, Sec	James H. Cottle, Steward
Alexander Gray, S W	John A. Conser, S D	George W. Johnson, "
John B. Looney, J W	David Johnson, J D	H. A. Johnson, Tyler
Absolem Smith, Tres		

UMATILLA LODGE, No. 40—Umatilla, Umatilla County, Oregon.

Stated Meetings, Second and Fourth Saturdays in each month.

Henry C. Paige, W M	J. S. Schenck, Sec	Z. C. Miles, Steward
Thomas H. Veasey, S W	J. H. Kunzle, S D	James Hager, "
Nelson Whitney, J W	M. E. Folsome, J D	D. B. Simpson, Tyler
James M. Leezer, Tres	O. F. Tompson, Mar	

LEBANAN LODGE, No. 44—Lebanon, Linn County, Oregon.

Stated Meetings, Saturday of or next succeeding Full Moon.

George W. Odell, W M	W. S. Elkins, Sec	E. Keebler, Steward
W. F. Hillard, S W	Geo. Eckler, S D	Richard Cheadle, "
J. Moist, J W	R. C. Miller, J D	William Ralston, Tyler
J. Wassom, Tres		

NEVADA.

WASHOE LODGE, No. 2—Washoe City, Nevada.

Stated Meetings, Saturday of or next preceding Full Moon.

George Robinson, W M	Charles N. Harris, Sec	A. J. Banker, Steward
Henry L. Fish, S W	William Webster, S D	William T. Doyle, "
Joseph R. Pursley, J W	John Thomas, J D	Robert R. Johnson, Tyler
James F. Walk, Tres		

AMITY LODGE, No. 4—Silver City, Lyon County, Nevada.

Stated Meetings, 1st Thursday in each month.

David L. Hastings, W M	Arthur J. Hutchinson, Sec	William E. Smith, Steward
James M. McGinnis, S W	A. Peter Harnick, S D	John Swan, "
Barnardas Curley, J W	Thomas Murphy, J D	Rollin C. Wilcox, Tyler
Henry Sweetapple, Tres	Loring D. Noyes, Mar	

ESMERALDA LODGE, No. 6—Aurora, Esmeralda County, Nevada.

Stated Meetings, Thrd Thursday in each month.

Michael A. Murphy, W M	Fred. K. Bechtel, Sec	John W. Tyler, Steward
Franklin Neal, S W	Dennis Thompson, S D	Edward D. Barker, "
Adam K. Kidd, J W	William Pool, J D	Gardner C. White, Tyler
Alfred A. Green, Tres	John Neldy, Marshal	

LANDER LODGE, No. 8—Austin, Nevada.

Stated Meetings, 1st Friday in each month.

George J. Love, W. M.	Henry Mayenbaum, Sec.	James J. Work, Mar.
Thomas W. Triplett, S. W.	Frank V. Drake, S. D.	Ney Churchman, Steward
Evan Jones, J. W.	Evan D. Jones, J. D.	Marcus Cohn, "
James Eams, Tres.	Andrew Nicholls, Chap.	Saml. D. Thompson, Tyler

AUSTIN LODGE, No. 10—Austin, Nevada.

Stated Meetings, 1st Wednesday in each month.

De Witt C. McKenney, W. M.	William A. Cheney, Sec.	Hiram S. Haines, Steward
John H. Thompson, S. W.	Michael Fitzgerald, S. D.	James Farrell, "
John Howell, J. W.	Albert F. Steinbach, J. D.	Saml. D. Thompson, Tyler
Marcus A. Sawtelle, Tres.		

IDAHO.

PIONEER LODGE, No. 4.—Pioneer City, Balseo County, Idaho Ter.

Meet on second and fourth Saturdays in each month.

James W. Freeman, W M	Edward A. Stevenson, Sec	Robert Agnew, Steward
George W. Richards, S W	Girard Hupperts, S D	William T. Smith, "
M. McCormick, J W	John Donohoe, J D	O. Lenninger, Tyler
Alexander Sifers, Tres		

OWYHEE LODGE, No. 5—Silver City, Owyhee County, I. T.

Stated Meetings, Saturday of or next preceding Full Moon.

Alfred H. Webb, W M	Daniel G. Monroe, Sec	Patrick L. Ford, Steward
Oliver H. Purdy, S W	Hiram R. Carter, S D	Thomas L. West, "
William Fraser, J W	James B. Bailey, J D	Charles Mohelt, Tyler
William J. Davis, Tres	Henry McGuire, Mar	

WAR EAGLE LODGE, No. 6—Silver City, Owyhee County, I. T.

Stated Meetings, Thursday next after Full Moon.

Charles Hilton, W M	Parker C. Learned, Sec	Andrew J. Wren, Steward
Benjamin M. Davis, S W	Wm. H. Van Slyke, S D	Charles M. Place, "
George A. Young, J W	Abraham Goodman, J D	Richard Pearce, Tyler
John S. Van Slyke, Tres		

WASHINGTON TERRITORY.

PORT TOWNSEND LODGE, No. 6—Port Townsend, Washington Territory.

Stated Meetings, Wednesday of or next preceding Full Moon

D. C. H. Rothschild, W M	Edward S. Dyer, Sec	John E. Burns, Steward
John Fitzpatrick, S W	D. M. Littlefield, S D	C. Eisenbeis, "
Fred. Hurlung, J W	Solomon J. Katz, J D	S. A. Norwood, Tyler
Enoch S. Fowler, Tres	Wm. H. Taylor, Mar	

VANCOUVER ISLAND, B. C.

CALEDONIA LODGE, No. 478—Nanaimo, Vancouver Island, B. C.

Stated Meetings, First Monday in each month.

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James Brown, S W	Bruno Mellado, S D	Peter Martin, "
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